

6.  
CHRISTIAN  
PURPOSES  
AND  
RESOLUTIONS.

By D. T.

ROBERT TAYLOR.

To which is added, A  
short and plain  
method of  
the Christian's  
duty to God, his  
neighbour, and  
himself.

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CHRISTIAN  
PROVERBS

AND  
REFLECTIONS  
ON  
THE  
SALVATION  
OF  
THE  
SINNERS  
BY  
J. B. COOPER  
OF  
THE  
METHODIST  
EPISCOPAL  
CHURCH  
IN  
AMERICA  
NEW-YORK  
1840

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CHURCH  
IN AMERICA  
1840





TO THE RIGHT  
Honorable Sir HEN-  
RY MOVNTAGV, Ba-  
*ron of Kimbalton, Viscount*  
Mandeuill, and Lord Pre-  
sident of his Maiesties  
most Honourable Priny  
Counsell, &c.

Right Honourable.

**M**Any of the  
good and bad  
affections of  
the minde, are  
easily dissem-  
bled, onely Love with her neigh-  
bour-vertues, Dutie and Gra-  
titude are no Hypocrites. The

A 2

Anci-

## The Epistle

Ancients fained the three Graces to be naked, that their beauties or deformities might not deceive Opinion; and painted their Gemini Amores, Children also destitute of apparell: showing vs, that true desire is simple, open, & vehement. I speak partly out of speculation, but more by experience. The many favors by which I stand obliged unto you, are growne to so great a sum, that I being bankrupt in conceit, doe in the vehemency of my dutious good will, sincerely professe the debt, and wanting other means of satisfaction, I tender this poore pittance my acknowledgement. Qui gratè beneficium accipit, primā eius pensionem soluit, saith the worthiest of the Stoikes: Other payment your generous minde

Sen. Lib. 2.  
de Ben.

## Dedicatorie.

minde cannot expect, nor my  
meanneſſe offer. I ſhould entreat  
pardon, if I ſeeme ſomewhat am-  
bitious, thus publickely to profeſſe  
my thankfull Paſſions; but the  
generall approbation which at-  
tends your merit, in the frequent  
employments of your profeſſion,  
and iudiciall executions of your  
place, is knowne to all: Hence  
I am confident, that ſo faire a  
mind cannot want Candor and  
Humanity, without which good-  
neſſe (if it can be without them)  
is rather awfull then amiable.  
I might to confirme my ſelfe (if  
I did doubt) tell to my ſelfe thoſe  
many your more privat and do-  
meſtical Vertues, which attraet  
the loue and affection of your  
friendes and followers; but of  
theſe I will rather meditate,  
then diſcourſe, knowing that you

## The Epistle, &c.

affect no other Theater for your worth, then your owne conscience. My chiefest intent in publishing these Papers, is the good of others; And it may be, that these imperfect Resolutions and Meditations, in the practise wherof my owne soule hath profited, may be available to some. For wee see, that an Empiricke hath now and then that hap in curing a disease, which a learned Artist wanteth. But howsoever my weaknesse may deprive me of this fruit, yet shall these leaues remaine as a prooffe and testimony (which are my second aymer) of your kindnesse, and my thankesfulnesse.

Accipe

E. Lucan, ad Pisonem.

— Accepe nostri

Certus, & hoc vere complectere pignus amoris,  
Quod si digna tuo minus est hoc nomine charta,  
At voluisse sat est, animum non verba iacto.

Ah! take in gree, trusting my kind intent.  
Thi, (ah! small this) my true loves monument;  
And if this worthlesse page be now too base,  
That in these blots your name should haue a  
Yet well to wil is all, and that's in me, (place.  
In that my wants not in these papers be.

Accept my heart; and heere at idle houres  
Read me, as you haue made me wholly Yovrs.

DAN. TOUTEVILLE.

## To the Reader.

**T**H E cause of making these Purposes and Resolutions common, is not common : It is my knowne weaknesse, not conceit of their worthinesse. There are some, that think the vertues of learned and famous men to be admirable, not imitable; but if workes of Grace appeare in a meaner person, by not dispayring to ouertake him, they begin to follow him. S. Augustine before his perfect conuersion, thought a  
Christian

## To the Reader.

*Christian life too difficult  
for his the wavering mind,  
but when he perceived ma-  
ny unlearned women, and  
ruder Artisans to be great  
proficients in the School of  
Christ, he then in holy emu-  
lation emboldned himselfe,  
and his conscience preached  
Tu nō poteris, quod isti,  
& istæ? Canst not thou  
doe as much as these, and  
these? and in another place;  
Surgunt indocti & Cæ-  
lum rapiunt, &c. An quia  
præcesserunt pudet se-  
qui, & non pudet nec sal-  
tem sequi? The ignorant  
rise up, and lay violent  
hands upon the Kingdome  
of*

*Confess. lib.  
8. cap. 11.*

*Ibid. cap. 8.*

## To the Reader.

of Heauen. Because they went before, art thou ashamed to follow, or rather art thou not ashamed not to do so much as follow? The firme resolution of them, which were most likely to faint, added such vigour, and constancy to this Saints endeauors, that though hee came the latest, yet he went the furthest in christianity. I know, I feele my owne frailtie and imperfection, and yet trusting to the power and mercy of my God, I haue set my rest to practise these published purposes & Resolutions. It is my hope that my boldnes will encourage



## To the Reader.

rage others not to thinke  
the way hard, or the iour-  
ney iroublesome, being un-  
dertaken by so impotent a  
travailer. I have not in the  
prescribing of my intended  
course affected curiositie,  
but proceeded in a naturall  
and free strain, as the mat-  
ter which then came into  
my mind, did seeme to lead  
me. I expect not, I desire  
not popular applause. If I  
finde in perusing my worke  
the infirmities of holy Iob,  
that I handle a good mat-  
ter ill, I reioyce in it, not be-  
cause I handle it ill, but be-  
cause the matter is good:  
and I had rather with that  
godly

## To the Reader.

godly Father betray my  
ignorance, in imperfectly  
discoursing upon a good  
subiect, then shew wit and  
learning with his three no-  
ble friends, in maintaining  
any argument of a differ-  
ring Mold.

D. T.



CHRISTIAN

*Purposes and Resolutions.*

I.



It is easier for  
a man to pro-  
pounde vnto  
himself those  
things which are seem-  
lie to be don, then to do  
those, which were seem-

Rom. 7. 23.

B

ly

ly to bee propounded. There is a Lawe in our members, saith that mortified Apostle *Paule*, rebelling against the law of our minds, and leading vs Captiues to the Law of sinne; so that we can no sooner incline to what is good, but euill is ready to seduce vs. The Lambe of God, Christ Iesus, is no sooner come into the worlde, but *Herod* like a bloody Wolfe doth eagerly pursue him. A thought of *Piety* cannot bee conceiued, but *Sathan* seeketh to destroy it. He would crush it

it in the womb for feare  
it shoulde escape him in  
the Cradle. I will labour  
therfore by feruent prai-  
ers, and godly Meditati-  
ons for a daily supplye  
from the Spirit, and ne-  
uer cease to continue  
my suite, till a good in-  
clination become a per-  
fect will.

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## II.

---

**T**He soule of man, the  
more it desireth the  
fruition of any temporal  
& changeable good, the  
more it differeth from  
B 2 that

that incorporeall, eternall, and vnderchangeable God, in whose seruice is perfect freedom, and the knowledge of whome is life euerlasting, I will no longer therefore doate yppon the specious outside of this deceitfull world: I wil diuorce my selfe wholly from the vanities thereof, & espouse my best affections to none but him: I will affect similitude with him in his operations, & that I may the safer flye frō him, I wil fly vnto him, borne thither on the wings of Contemplation,

on, and Action; of Faith  
and Charity.

### III.

**I**T is not enough for vs  
to forbear that whych  
is bad, we must giue our  
selues withall to do that  
which is good. Cease to  
do euill, learne to doe well;  
seeke iudgement; releue  
him that is oppressed, re-  
uenge the fatherlesse, and  
defend the Widdowe; then  
will I reason with you, saith  
the Lord, and were your  
sinnes redder then the Ver-  
million, I will make them

Isaiah I. 17.

Mar. 7. 21.

ter then snowe ; were they  
redder then Scarlet, I will  
make them whiter then  
wooll . Not euery one  
that cryeth Lord, Lord,  
but hee that walketh vp-  
rightly, & worketh righ-  
teousnesse, it is hee that  
shall dwell in the Taber-  
nacles of the highest, it  
is he that shall rest in his  
holy Mountaine, and be  
neuer moved. It suffieeth  
not that we haue Lamps  
in our hands ; for vnlesse  
they flame out in loue  
towards God, and Cha-  
rity towards our Neigh-  
bour, we shall neuer bee  
suffered to followe the  
Bride-

Psal. 15. 2.



Bride-groome into his  
nuptiall Chamber. Ma-  
ny are inuited to the  
feast, but he that presu-  
meth to come, not ha-  
uing on his wedding gar-  
ment, shal be bounde in  
Chaines, and cast into  
vtter darkenesse, where  
there is nothing but wai-  
ling & gnashing of teeth.  
I will not onely there-  
fore shun the blindnesse  
of *Egypt*, but I will seeke  
for the light that shineth  
in the land of *Goshen*: and  
howsoever it shall please  
the lord to bestow vpon  
me but a meane Talent,  
I will husband it so well,

Mat. 13. 13

that when he shal cal me  
to giue vp an account of  
my Stewardship, I may  
return it back with good  
encrease.

### IIII.

**T**He Soule dieth when  
it is forsake of God;  
the body when it is for-  
saken of the Soule; the  
whole Man, when the  
Soule which is forsaken  
of God, dooth likewise  
forsake the Body; for  
then neyther dooth the  
soule liue by GOD, nor  
the bodye by the soule.

For

For how can that bodie properly be saide to liue, which hath a Soule annexed to it, not to giue it life, but to make it sensible of paine. Whilest I sojourne therefore heer on earth, I wil order my actions in such manner, that as my bodye receiueeth being frō my soule, so may my soule frō her Creator. I will labour alwayes to liue vnto righteousness, that I may neuer die but vnto sinne.

V.

B 5

What-

Gal. 6, 9.

2. Tim. 2. 5.

Iohn. 15. 4.

**W**Hatsoever a mā  
 soweth, that shal  
 he also reape. If hee sow  
 to the flesh, he shal reape  
 corruption; if to the spi-  
 rit, life euerlasting. *Let  
 vs therefore not be wearie,*  
 saith the Apostle, *of doo-  
 ing well, for in due season  
 shall we reape, if we do not  
 faint.* He that striveth for  
 a Maistry, vnles he strive  
 as he ought to doe, shall  
 neuer bee crowned. *I am  
 the true Vine,* sayeth our  
 Sauour, *and my Father is  
 the husband man, euerie  
 braunch that beareth not  
 fruite in me, hee taketh a-  
 way: & euerie one that bea-  
 reth,*

reth, he purgeth that it may  
bring forth more. But as  
the braunch cannot bear  
of it selfe, except it abide  
in the Vine; no more can  
we, except we abide in  
him. Whosoever put-  
teth his hande to the  
Plough, and looketh  
backe, shall neuer enter  
into the ioies of heauen;  
but he that indureth to  
the end, he shalbe saued.  
Christ Iesus would not  
descend from the crosse,  
when he was willed vnto  
it by the Iewes, because  
he woulde not leaue the  
worke of our Redempti-  
on vnperfect: and when  
the

Mat. 24. 13

Mar. 8.33.

the Prince of his Apostles *Peter*, vpon the relation which hee made them, of those particular troubles hee was to suffer vpon his arrival at *Ierusalem*, out of the abundance of his loue, desired him to haue some pittie and compassion on himselfe, and not to goe; *Get thee behind me Sathan*, said he, *thou art a scandall and a stumbling blocke to my proceedings; Thou understandest not the things that are of GOD, but onely the thinges that are of Men;* such was his perseuerance in accomplishing the ful-

fulnesse of our saluation.

In my iourney therefore  
to the Land of *Canaan*;  
how tedious, and howe  
wearisome soeuer it may  
seeme, I will not long af-  
ter the Flesh-Pots of *E-*  
*gypt*: I will be mindefull  
alwaies of the Wife of  
*Lot*, and in my passage  
vnto *Zoar*, I will followe  
the directions of my  
blessed guid, and neither  
linger on the plains, nor  
looke once backe vppon  
the ruines of sinneful *So-*  
*dome*, for feare I displease  
the Author of my safety,  
and that my punishment  
be made the monument  
of

Num 11.5.

Gen. 19. 17.

Philip. 3. 13

of my disobedience ; I will forget that which is behind, and endeavor my selfe to that which is before ; I will follow hard towards the marke, for the price of that high calling of God in Christ Iesus , and neuer cease to runne, till I haue finished my course.

---

VI.

**G**ods wrath , though it come softly, yet it commeth surely , and in the end, what it wanted in



I in swiftnesse, it bringeth  
 is with it in feuerenesse. I  
 ny will not therefore abuse  
 e- his gentlenesse, nor pre-  
 rd sume too much vpon his  
 or patience. He is beautiful  
 al- as *Tirzah*, comely as *Hie-*  
 e- *rusalem*; but terrible with  
 co al, as an Army with ban-  
 ed ners. Hee is like those  
*Cherubins* in *Ezechiell*, he  
 hath the face of a Lyon,  
 as well as of a man. Hee  
 will send his tempest a-  
 broad with fury, and like  
 a Whirle-winde shall it  
 light vppon the head of  
 the vngodly: *Aram* shall  
 come before, the *Phili-*  
*stines* shall come behind,  
 and

Cant. 6. 3.

Ezech. 41.  
19.

Ier. 30. 23.

Psal. 69. 13.

and deuoure the rebellious *Israell* with open mouth. I will seeke vnto him therefore in the morning, and at noone-day yea in the euening will I call vppon him: I will make my praier vnto him in an acceptable time, & he shall heare mee in the multitude of his mercy, and in the truth of his saluation: The Lord shall teach me his way, and I will walke in his Commandements; hee shall knit my heart vnto him, and I wil feare his name.

God

## VII.

**G**OD hath not a-  
ny neede of the  
bloud of Bullocks,  
or of the fat of Beastes, or  
of any other corruptible  
and earthly thing, no not  
so much as of the verie  
righteousnesse of man. If  
wee worship him accor-  
ding to the rules prescri-  
bed vs by his word, in  
Spirite and in Truth, the  
profite heereof redoun-  
deth not to him, but to  
our selues. For who so  
sense-

senselesse as to thinke he benefites the Sun, when he beholdes his beames, or that he pleasureth the Spring, when hee drinketh of the water. Whatsoever therefore my deedes are, I will desire but acceptance, and that which followeth after, I will attribute to his mercy, not to my ovne merite.

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VIII.

---

**T**He omnipotency of the word, appeareth in nothing more, then  
in

in that it maketh all  
 those omnipotent that  
 doe hope in it. *Ioshua*  
 commandeth the Sunne  
 to stand, and it obeyeth  
 him: King *Ezechias* desi-  
 reth that the shaddowe  
 of it may retire, & *Isaiah*  
 graunteth it. Yea Christ  
 himselfe assureth vs, that  
 were our Faith but as a  
 graine of Mustard-seede,  
 we should no sooner say  
 vnto a Mountaine, *Re-  
 mooue*; but it should pre-  
 sently be remooued, and  
 nothing at all should be  
 impossible vnto vs. I wil  
 not therefore with the  
 Scribes and Pharises, re-  
 quire

2. King. 20.  
 10.

Mat. 17, 20.

Mat. 12. 38.

Ioh. 20. 25.

Luke 17. 5.

Col. 1. 23.

quire a signe for the re-  
 forming of my increduli-  
 ty; but without putting  
 my fingers with *Didymus*  
 into the printes of his  
 Nalles; or my handes in-  
 to his wounded side; I  
 will beleue without in-  
 ductions or demonstra-  
 tions; the sacred myste-  
 ries of the Incarnation,  
 Passion, Resurrection, &  
 Ascention of my most  
 holy and blessed Saviour;  
 humbly beseeching him,  
 with his Apostles, that  
 hee would vouchsafe to  
 strengthen and encrease  
 my Fayth; that I may  
 continue grounded and  
 esta-

established therein, and  
not bee mooued away  
from the hope of that  
glorious Gospel, which  
hath beene preached by  
his chosen Ministers to  
euery creature that is vn-  
der heauen.

And X<sup>p</sup> himselfe

**M**A N S intention  
without Gods affi-  
stance, auaieth nothing.

*Peter* was but a while  
forsaken, and howsoeuer  
he did abound with loue  
and zeale, yet was hee  
notwithstanding supplā-  
ted by the Enemy: his  
sayth

Mat. 26. 27

faith was ouerwhelmed  
 with feare; hee forsooke  
 him for whom he swore  
 to dye. Gods assistaunce  
 without mans intention  
 profits as litle; For what  
 action, circumstance  
 or exhortation could be  
 thought requisite for the  
 reclayming of *Judas*  
 which Christ omitted  
 but it was to no purpose  
 hee was a Deuill, and so  
 he dyed. And heereupon  
 the Lord himselfe com-  
 plaineth in the 23. of *Ma-*  
*thew, Hierusalem, Hieru-*  
*salem, which killest the*  
*Prophets, and stoneest them*  
*that are sent unto thee,*

Mat. 23. 37.

How



how often would I haue gathered thy Children together as the Hen gathereth her Chickens vnder her Wings; and ye would not? GOD pointes vs to the springs of heauely grace, but vnlesse we stoop to the Well, we cannot be refreshed with the water. We lie wallowing heere in the mire of earthly cogitations, and in vaine shall he assay to raise vs if wee be not willing to rise; If hee lende vs his hand, wee must giue him our heart, or rot and putrify in our own infirmities. In al humility therefore

fore, & singlenesse of spirit, I will desire the Author of my saluation that he would vouchsafe to second my holy Resolutions, and so quicken mee according to his loving kindnes, that whensoever it shall please him to call vnto me, I may be instantly ready to runne vnto him, applying my selfe without delay, to keepe his Statutes and commandements.

## X.

**O**bedience is more acceptable to the Lord  
then

then sacrifice, & to hear-  
ken then the fat of Rams.  
*To what purpose, saith he,  
bringest thou incense unto  
me from Sheba, and sweet  
Calamus from a far Coun-  
trei? He desireth not the  
bloud of Bullocks, ney-  
ther is he delighted with  
the multitude of burnt  
offerings; so hee may  
haue vs, he careth not for  
what is ours. When I sa-  
crifice to my Creator  
therefore, I will not of-  
fer vp the Calues of my  
lippes, without the trea-  
sures of my heart; I wil  
not giue part to him, &  
keep the choicest for my  
C selfe.*

Iere. 6. 30.

2. Cor. 12.  
14.

Leuit. 3. 16.

selfe. All the Fat is the Lordes, & he that eateth it shall bee cut off from his people.

## XI.

**T**HE Couetous man is like a Christmasse Boxe; whatsoeuer is put into it, nothing can bee taken out of it, till it bee broken: Hee soaketh vp the waters like a Spung, and till death doe come and squeeze him with his Iron Graspe, he will not yeeld one drop: his hand is sound and nimble to receiue, but when hee should

should vse it to relieue the  
wantes of his distressed  
Brother, it lyeth wither-  
red in his bosome, & can  
by no meanes possible be  
stretched out. Hee wea-  
reth out himselfe in la-  
bouring for that where-  
of hee hath no vse. Hee  
knoweth no God of Sa-  
baoth, but his Gold: his  
restlesse purchase of it is  
his rest, and with religi-  
ous admiration doe his  
thoughtes adore it: hee  
thinke it Sacriledge to  
diminish the least heape,  
but the time will come,  
when he shall goe as na-  
ked out of the world, as

Mat. 25. 34

Esa. 58. 7.

euer he came into it, and then those Angels in which hee gloried heere, shall bee so many Deuils to torment him there. Whereas he that dealeth his Bread vnto the hungry, and bringeth the poore vnto his House; his light shall break forth as the morning, and his health shall growe with speede: his righteousnes shall go before him, and the glory of the Lorde shall embrace him. He shall bee like a Garden that is watered, and like a Spring; that can neuer faile; his very bones

bones shal fatten, and his Soule bee satisfied in the midst of drought. I will continually therfore cast my Bread vpon the waters, and according to that portion which the Lord hath lent mee, bee alwaies ready to relecue the needy.

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## XII.

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I Will not mortify my selfe in part, nor in conflicting with those spiritual *Amalekites* that seek the ruine of my Soule, will I make *Saul* my precedent; but according to

1 Sam. 15. 3

the mandate of my God,  
*Demoliar vniuersa*, I will  
bring downe all; I will  
not spare Man, woman,  
nor Childe. For here are  
those three sins to which  
we are all subiect: First,  
the sin of frailty, behold  
the Woman. Secondly,  
the sinne of Malice, be-  
hold the Man: Last of al  
the sinne of Ignorance,  
behold the Childe. Nay  
I will labour as much as  
in mee lyeth, to destroy  
the very heardes, with  
euery other thing, & not  
leauē so much as the  
least circumstance, that  
may either aggrauate or  
exte-



extenuate my offences ;  
 So shall I fight the good  
 fight, and in the ende re-  
 ceive that inestimable  
 price which is laid vp for  
 mee in the Kingdome of  
 glory.

### XIII.

**G**OD is not an *Italie-*  
*nated* Courtier ; nor  
 doth hee euer entertaine  
 vs with Lippe-courtesie.  
 When he inuiteth vs, we  
 must in no wise say him  
 nay ; Hee will pull vs to  
 him with the Cordes of  
 a Man, and drawe vs on

Hof. 11.

Luke 14. 23

Mat. 22. 4.

euuen with the bands of loue; And when he seeth, that this is not sufficient, hee will sende his Chastimentes and his Corrections for vs, who like faithful Messengers, will not be satisfied with any vain excuses, but wil compell vs by violence to come vnto him. It is not the purchase of a Farme; the buying of an Oxe, nor the marrying of a wife, that will serue our turne. The Mayster of the Feast hath sent for vs, and we must goe. His Dinner is prepared; hee hath killed his Fatlinges, and

and all thinges nowe are  
 in a readinesse. If hee see  
 that his Table bee not  
 thorowly furnished with  
 Guests, he will instantlie  
 grow exceeding wroth,  
 and woe be to vs, if once  
 hee send his Warriours  
 forth. For then shall we  
 bee giuen as Dust vnto  
 their Swordes, and as  
 scattered Stubble vnto  
 their Bowes. I will not  
 therefore slightly regard  
 his imitatio<sup>n</sup>. He shal no  
 sooner call but I wil free  
 my selfe from all encum-  
 brances and come: Bles-  
 sed, I know is he that ea-  
 teth Bread in the King-

Esa. 41. 2

Luk. 14. 15

Reuel. 19. 9

C 5

dome

dom of God, and sitteth  
at Supper with the holy  
Lambe.

---

XIIII.

---

IN this World there is  
a threefold roade. The  
one is, that of Christ frō  
ill to good, from sinne to  
Grace, which beginneth  
at the Valley of *Hinnon*,  
& reaches to the Mount  
of *Oliues*, and thorough  
this haue al the holy Pa-  
triarches, Prophets, and  
Apostles iournyed from  
time to time to theyr e-  
ternall happinesse. The  
other is that of A D A M,  
from good to ill, from  
life

life to death, and goeth  
downe from *Hierusalem*  
to *Ierico*: It is a way that  
is exceeding dangerous,  
and beset on euery side  
with Theeues and Mur-  
derers, that wil rob vs of  
those vertues wherwith  
wee are arayed, and ha-  
uing wounded vs wil go  
their way, leauing vs  
there alone to languish  
in our misery. The third  
and last, is that of sathan,  
which is round and Cir-  
cular. He compasseth the  
earth, and like a roaring  
Lyon he walketh about,  
seeking whom hee may  
denour. To go right for-  
ward

Luke 10. 30

Iob. 1. 7.

1. Pet. 5. 8.

ward is no pace for him; he must continually bee turning, and the reason hereof is this; he would not rest himselfe when time did serue in the lord his God, who as he is to all Creatures, the first efficient of their beeing, so is he the last final cause of their working, & as it were the breathing stop and period of their operations. But his motion hath no center, & therefore must bee alwayes wheeling. Fro amongst them all then I wil select the first. It is straight and ready, and will quickly bring

bring a man to his expected harbour : Being entered once into it, whomsoever I meete, I will let him passe according to the precept of my blessed Saviour, and not salute him; If hee salute mee, I will not aunswere him. He treads a path directly contrary to mine, and I will not seeme by complementing to affect his company.

Luke 10. 4.

1 King 4.  
29.

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XV.

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THE wicked man is a  
great *Linguist*. Ene-  
ric

Acts 2. 3.

ry desire in him hath his peculiar speech, and eue-ry passion his proper dialect. His boſome is the very *Babell* of al confuſion: Wiſedom may notwithstanding cry till ſhe bee hoarſe, there is not one that vnderſtands her accent. The toongs they ſpeake withal are forked, but not fiery, and cannot therfore ſerue for vnion, but diuiſion. They are ſuch as will ſooner bring a punniſhment vpon the ſpeaker, then cauſe aſtoniſhment in the hearer. I will leaue them therefore to him that liketh



keth them; and not suffer  
 a Thought within my  
 breast, that speaketh any  
 language but that of Ca-  
 naan.

Esay 19. 18

# XVI.

**T**He Lord is liberall,  
 and reproacheth no  
 man. There is not the  
 least, & meanest of those  
 benefites, which euery  
 moment wee receiue frō  
 him, but is farre more  
 then wee could deserue,  
 farre more then we durst  
 desire. Hee neuer values  
 that which he giues, yet  
 giues

James 1. 5.

Ioh. 16. 24.

Luk. 12. 19

giues hee alwayes that which is pure and perfect. He will not flatter our hopes with verball Complements, nor torture them with vaine de-laies. *Aske, and you shall receiue* (saith our Sauour Christ) *that your ioy may bee fulfilled.* The world doth otherwise : Faire promises, but slowe performance : & in the end, Insteade of bread it offereth vs a stone; instead of fish it feedes vs with a Serpent : we looked for a substance, and beholde a shadow. *My Soule* (saith the rich man in the Gospel)

pell) thou hast much goods  
laid uppe for many yeares;  
live at ease, eate, drinke, &  
take thy pastime; when loe  
that very night it was ta-  
ken from him; and the  
goods, which he had ga-  
thered were he knew not  
whose. The earth is de-  
solate and void (saith the  
GOD of *Israell*) by the  
mouth of his holy Pro-  
phet: it can afforde no  
pleasure; which is not  
counterfaite and Adulte-  
rate; the best things in it  
are sophisticated. The  
Wine therof is mingled  
with water; and the Sil-  
uer of it is turned into  
drosse.

Iere. 4. 23.

E'ay 1. 22.

Psal. 55, 22.

1 Tim. 6, 19

droffe, I will take no thought therefore for my life, what I shall eate; nor for my body, what I shall put on; but cast my burden on the Lord, and hee shall nourish mee; I will labour to bee rich in good workes, laying vp in store for my self a sure foundation against the time to come, that I may obtaine a blessed and euerlasting life: still craving somewhat at the handes of God, that hee may still haue occasion to giue.

Better

## XVII.

BETTER it is (saith *Salomon*) to bee of humble mind with the lowly; then to deuide the spoyle with the proud. Wrath & confusion shal follow these; but grace and glory shal be giuen vnto those. *Ephraim* shall be preferred before *Manasses*; & *Isaiah* little one before the rest of his brethren: *Adonijah* may pretend his eldershippe, but *Salomon* shall enioy the Kingdome. It is *Humilitie* that maketh vs acceptable to God and Man, where-

Prou. 19, 9.

Gen. 48, 20

1. Sam. 16,

11.

1. King 1.

30.

whereas the contrarie  
maketh vs hated and ab-  
horred of both. While  
*Saul* was little in his own  
fight, G O D made him  
head ouer the tribes of  
*Israell*. 1. *Sam*. 15. 16. 17.  
Let vs but looke vppon  
the life of our blessed Sa-  
uiour, and wee shall see  
that hee drew more peo-  
ple vnto him in his Ecli-  
psed and obscure estate,  
then hee did in the trans-  
cendent of his glory. On-  
ly three were present at  
his transfiguration in the  
Mount; but lying in a  
Manger ther came kings  
to worshippe him, and  
Sheap-

Mat. 17. 12.

Luke 9. 28.

Sheepheardes to adore him. And when he humbled himselfe so farre, as to become obedient vnto death, yea to the death of the Crosse, then was his exaltation; for then he drew all thinges vnto him. *Learn therefore of me (saith he) for I am meeke and lowly of heart.* And indeed where shall we find a more glorious precedent, then is the Patron of all glory, who beeing in the forme of God, did cleane annihilate himself, & took on him the shape of a Seruant. The pride of Heauen became the scorne

Math. 2. 2.

Ioh. 12. 32.

Mat. 11. 29.

Phil. 2. 67.

11. 87. 801

Phil. 2. 5.

Luk. 18. 11

scorn of Earth: The son  
 of God, the slave of man.  
 He left his fathers court,  
 (such was the love hee  
 bare vs) to come and  
 cure the Vlceroous Infla-  
 mations of our infected  
 Soules. Hee did abase  
 himselfe that hee might  
 honor vs; and was care-  
 lesse of his owne dignity  
 to purchase ours. I will  
 labour therfore that the  
 same mind which was in  
 him towarde mee, may  
 likewise bee in mee to-  
 wards others. I will not  
 boast my selfe against the  
 Publican, nor as one that  
 had tasted of the Leaven  
 of



of the Pharises, thinke  
better of my selfe then I  
am, or worse of others  
then they are, but desire  
God that he would deck  
mee inwardly with low-  
lineffe of Spirite, that  
I may be exalted of him  
in due time.

1. Pet. 5, 5, 6

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XVIII.

---

**O**VR Saujour is not  
of that outward ap-  
pearance, that worldly  
Princes are: his traine is  
small, himself not charg-  
able; He doth not looke  
for sumptuous prepara-  
tion.

Luke 11:49.  
41.

on. The Holy-Ghost is his Harbinger, who (so the heart bee cleane) respects no Ceremonies. *Martha* busied her selfe about his seruice, but Christ reprov'd her: he tolde her shee was troubled with many thinges, but one alone was needfull; and that her Sister *Mary*, who sate at his feete, and heard his preaching, had chosen the better part, which shold neuer be taken from her. For indeede it is not the statelinessse of the house, nor the sumptuousnesse of the Table, that he delightes

lights in. He visiteth the  
 Sonne of *Alpheus* at the  
 receite of Custome; he  
 goes in with *Zachew*; &  
 sits at board with Publi-  
 cans and Sinners. There  
 is no man so meane, but  
 may find meanes to con-  
 tent him: Hee that hea-  
 reth and beleeueth his  
 worde, dooth feast him  
 royally. Let any Man,  
 (saith he) harbour in his  
 bosome a louing affecti-  
 on towards mee, and be-  
 holde, I and my Father  
 will come and dwel with  
 him for euer. I will en-  
 deauor therefore to cleanse  
 my Soule from all impu-  
 rity

Mar. 2. 14.

Luke. 19 5

Ioh. 14. 23.

Reuel. 3, 20

1. Cor. 13, 1.

Mat. 21, 14.

rity. I will cast out of it those many vices & imperfections, wherewith euen from my Cradle it was tapistred. It shall no longer be a Denne of Thecus and Murtherers. It shall no longer bee a *Rendez-vous* for Sin and Sathan; I will make it a House of Prayer, a Tabernacle for the liuing GOD. I will adorne it with Faith and hope, but aboue al, with Loue and Charity, without which the very voice of Angels is but as sounding brasfe or a tinckling Cymball: and there will I present  
vnto

vnto him my halting  
Thoughtes, and blinded  
vnderstanding, that hee  
may heale them.

XIX.

IT were better neuer to  
haue knowne the way  
of Righteousnesse, then  
hauing known it, to for-  
sake the holy Comman-  
dement which was giuen  
vnto vs. It is impossible,  
that such as haue tasted  
of the heavenly giift, &  
were made partakers of  
the Holy-Ghost, if once

2. Pet. 2.21  
Heb. 6. 4.

Mat. 12. 43

Prov. 26. 11

they fall away, should be renewed by repentance: They trueify again vnto themselves the Sonne of God, & count the bloud of the Testament as an vnholie thing. The Spirit of uncleannesse is retired vnto his former home, and with him seauen others worse then himselfe are come, so that the latter end of these, is more disastrous far then their begining. They are returned like the Dogge to their own vomit, and like the Sow that was washed to the wallowing in the Myre.

im is gone backe to E-  
gypt, and eateth thinges  
that are vncleane in  
A. M. V. R. They hadde  
the victory of sinnefull  
flesh, but they knew not  
how to vse it. It is snat-  
ched againe (as it were)  
out of their lawes, and  
loe; Of Conquerours,  
they become Captiues.  
Their actions haue a fair  
beginning, but the ende  
is faulty: They resemble  
Nebusadnezars Image;  
their head is of fine gold,  
but the feete of them are  
Clay. They hold forth a  
Rod with Aaron, and be-  
hold it flourisheth, but by

Hos. 9, 3.

Dan. 2, 31.

Num. 17, 8  
Exod. 4, 3.

Leuit. 3, 9.

and by it falleth to the ground and becommeth a Serpent. Last of al, they are like him, that offereth a Lambe for his Oblation to the Lorde, but the taile of it is wanting; which God himselfe commanded the Priest so strictly and precisely, to take euen altogether to the very Chine, and burn vpon his Altar. I wil endeavour therefore to bee constant in my vnder-takings; and like the Bee till I haue sucked the sweetnesse which I look for out of one floure, not range vnto another: be-  
ing



ing wel assured, that the  
Apostls themselves, had  
they not continued in  
Prayer, & Thanksgiuing  
to the Lord, could neuer  
haue receiued the holy  
Comforter.

---

XX.

---

**T**HE Foxes haue Math. 8. 20  
holes, the Birdes of  
the Heauen haue nestes;  
but the Sonne of man  
complayneth, that hee  
hath nothing whereon  
to rest his head. Tis  
compassed about vvith  
D4 Thornes,

Luke 14. 33

Mat. 11. 29.

Math. 5. 8.

Thornes, and few there are that dare suffer him to approach them. The Couetous man will not endure him: *Whoſoener he be, that forſaketh not all hee hath, can neuer bee my Diſciple*, woulde pierce him to the quicke. The proud cannot away with him: *Learne of mee, for I am meek and humble*, wold much diſquiet him. The carnall and voluptuous liuer will by no meanes entertain him: for ſhould hee but looke vppon the aſtereneſſe of his life, & conſider with himſelfe, that, *Bleſſed onely are the pure*

pure of heart, it would for-  
 gear his conscience, that  
 hee should not possibly  
 rest. In a worde, all men  
 in a manner utterly forsake  
 him. He cometh into  
 the Countrey of the Ga-  
 darenes, and ere he enter  
 their Citty, they beseech  
 him to depart theyr  
 Coasts. He repaireth vn-  
 to Hierusalem, and there  
 they seeke to stone him.  
 Som of the meaner rank  
 would willingly receiue  
 him, but the Pharises de-  
 torre them from it, and  
 bid them looke if any of  
 the Rulers did boleeue in  
 him. He findes a Gourd

Marke 5, 17

Iohn 7. 48.

Ioh. 19, 12.

Dy in

Jonas 4. 6.

in the breast of *Pilate* to shade him from that canicular & scorching heate, wherewith his aduersaries did pursue him: But alas! It sprung vp in one night, and perished in another: *Private-Respect* came as a Worme, and wasted it. And now behold the burning Sun and the blasting Winde begin to beate vpon his head; hee brings him forth, and deliuers him, but alas! It is to be crucified. The Heire of the Vineyarde, according to his Fathers appointment, comes to receiue the fruites thereof,

Mat. 21. 39

but the husbandmen are  
agreede to cast him out  
of it, and slay him. So  
that his complaint is not  
without iust cause. For  
want of harbor, he seeks  
the desert places, and is  
forced in the night to  
rest his weary Limbes e-  
uen in a Garden, where  
hee hath no Bed, but the  
cold Earth; no sheet, but  
the moyst Ayre; no Ca-  
nopy, but the wide Hea-  
uen. I will runne there-  
fore and meete him (as  
*Lot* and *Abraham* did the  
Angels.) I will entreat  
him to with-drawe him-  
selfe vnder the shaddow  
of my

Gen: 19, 2, 8

2 Kings 4,  
10.

my rooffe, and when his  
Enemies shall come and  
aske for him, I will not  
part with him. I will  
bring forth my Daugh-  
ters, my beloued Sins,  
that they may glut their  
malice vpon them: He  
shall rest in my bosome:  
I will make for him a lit-  
tle Chamber (as did the  
*Shunamite* for *Elisba*) and  
set therein a Bed, a stooke,  
a Table, and a Candle-  
sticke, that he may dwell  
with me for euer. Let his  
head be neuer so sharpe,  
my heart shall bolster it.  
I can neuer thinke that  
his holy Image hath  
tooke

tooke impression there,  
vnlesse I see it like him-  
selfe, all bloudy and full  
of woundes.

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XXI.

---

**T**HE Prince of dark-  
nes is exceeding po-  
liticke, & much abounds  
with craft in his procee-  
dings. He knowes that  
things which were once  
bruised, may bee soone  
broken; He knowes that  
Wood which was som-  
times kindled, wil quick-  
ly burne. And therefore  
hee still enticeth men to  
commit

Iudg. 19. 5.

commit such finnes as  
in former times they  
were accustomed vnto.  
Hee is withall a cunning  
*Rhetoritian*, and doth vse  
much *Sophistry*. He neuer  
comes to the point but  
by insinuatiō: He vsurps  
vppon them by degrees,  
and deales with them as  
the father of the *Leuites*  
did with him; by little &  
little hee procures theyr  
consent vnto that, which  
were it summarily pro-  
pounded, would perad-  
venture be vtterly reiec-  
ted. There are twoe  
things which oftentimes  
enthrall and captivate  
the



the Soule of Man. The  
one is Pleasure; which  
whē he saw that Christ  
resisted, hee did assaulte  
him with the other,  
which was Griefe, the su-  
rer Engin as he thought  
for battry of the twaine.  
And so he stirred at men  
vp against him; his Dis-  
ciples hee caused to deny  
their Maister; the Soul-  
diers to deride their cap-  
taine; the passengers to  
blaspheme their Guide;  
and in a word, the *Jewes*  
to crucify their King: so  
that hee forced him to  
cry out; Beholde all yee  
that passe this way, and  
see

Lam. 2, 12.

see if euer there were any grieſe that may bee thought to parallel this of mine. But notwithstanding this hee findes him ſtill invincible. The cruell dolours of his torments cannot make him forget to praye for his Tormentours. I will alwaies therefore ſtrive to fortify the weaker place; and where the Foe ſhall haue made a breach, I will erect a Bulwarke. Let the perſwaſions of that *Abedon*, of that *Bad one* be neuer ſo enticing. I wil imitate my Maſter Chriſt, & ſeek to croſſe them

them with a *Scriptum est*.  
 When God hath given  
 mee a precept, I will en-  
 deauour to performe it.  
 The Spirite of *Vntruth*,  
 though in the mouth of  
 a Prophet, shall not be  
 strong enough to diuert  
 mee from it. The Lorde  
 will sende a Lyon to de-  
 uour the disobedient, &  
 his Carcase shall bee de-  
 nyed the Sepulcher of  
 his Fathers.

2 King 13.  
 18.

There

## XXII.

**T**Here is a league of amity between God and the good; nay, there is an inward familiarity; a very neer affinity. They are his friendes; they are his followers; they are his true borne Sons. But notwithstanding this the Lord of might, the strict exactor of all vertues, is no way fonde of them; he carrieth a sharp hand ouer them, and doth in-vre them to hard-meate  
even

euen from their Cradle.  
 Hee loues not to make a  
 wanton of the least. Hee  
 doth try them; hee doth  
 traine them; and maketh  
 them fit for his own pur-  
 pose. There is not any  
 thing wherein hee more  
 delighteth, then in see-  
 ing the encounter stout-  
 ly with aduersity. Thrice  
 onely were the Heauens  
 opened: First, to *Ezechiel*  
*ell*, when at the River  
*Gheber* he did addict him-  
 selfe vnto diuiner con-  
 templation: Secondly to  
 Christ, when on the  
 banks of *Jordan* he was  
 Baptized of *Iohn*; And  
 last

Ezech. I, I.

Mar. 3. 16.

Acts 7, 56

last of all to Stephen, who  
 in honour of his de-  
 ceased Master, he paid  
 his prize with Death; &  
 wrestled with the Devil  
 and the damned; and the  
 were they opened wide,  
 that both himselfe and  
 his whole Court might  
 behold the brave perfor-  
 mance of the Combat-  
 tant. The Earth is as his  
 Theater, whereon hee  
 stagereth such as are his, &  
 maketh them a spectacle  
 (as the Apostle saith) for  
 the World, for Angels,  
 and for Men. Sloath shal  
 not consume their Mer-  
 ite; nor ease effeminate  
 their

1. Cor. 4, 9.

their mindes. Hee will  
make them sweate euen  
vppon Holy daies. One  
accident or other shall  
prouoke their valour, &  
keepe it from growing  
fluggish thorough want  
of exercise. An Angell  
if all shoulde faile, must  
come down from aboue  
and wrestle with them  
till the breaking of the  
day, to keepe them con-  
tinually in breath, and to  
preuent their Sinnewes  
from waxing numbe for  
lacke of motion: And  
they themselves are well  
contented with it. They  
count affliction but a re-  
creation;

Gen 32, 28

creation; and are in pain  
 but when they are im-  
 ployed. They know not  
 what it is to yeeld: when  
 they can stand no longer  
 on their feete, they will  
 fight vppon their knees.  
 Theyr death shall be the  
 Trophy of their victory,  
 their patience the monu-  
 ment that must adorne  
 their graue. Though  
 there be cries and lamen-  
 tations throughout the  
 Land of Egypt, yet rest  
 and quietnesse is found  
 in Goshen. The fire may  
 consume the wood, but  
 it makes bright the gold;  
 the Blaine may bruiſe the  
 Huske,

*Aug. de Ciu.  
 Dei. l. cap. 8.*



Huske, but it cleanseth  
the Corne: *Pharaoh* and  
his Hoast are ouerwhel-  
med in the Sea, but *Moy-  
ses* and the *Israelites* doe  
march with safety tho-  
rough the middest of it.  
The wicked shrink vnder  
the burthen of temptati-  
on, but the courage of  
the righteous is no more  
altered therewith; then  
is the saltnesse of the Sea  
with the violent and im-  
petuous fluxe of those  
many waters which con-  
tinually doe fall into it.  
Let affliction therefore  
come, I will meete it pa-  
tiently as *Iob* did; I will  
desire

Actes 5. 41.

James 2. 2.

1. Cor. 5. 5.

I desire it for the love of  
 Christ, as the Martyrs  
 did; yea, I will reioyce  
 in it as the Apostles did,  
 who after they had been  
 beaten by the appoint-  
 ment of the *Sadducees*, de-  
 parted from the Coun-  
 sell, reioycing that they  
 were counted worthy to  
 suffer rebuke for his  
 Name, I will not thinke  
 my ioy accomplished,  
 but when I see my selfe  
 hedged in on euery side  
 with crosses, hindrances,  
 and tribulations. The  
 thought of the price shal  
 make me delighted with  
 the paine. I will not care  
 for

for the losse of my flesh,  
so my Spirit may be sa-  
ued in the day of the  
Lord.

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XXIII.

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There are some vices  
of that Nature, they  
cannot bee vanquished  
but by auoiding. *Fly For-  
nication*; saith the Apo-  
stle *Pauls*: Trust not to  
thine own strength; pre-  
sume not vppon thine  
owne sufficiency: Her  
faction is exceeding  
strong; there are those in  
thee, and about thee,  
E which

1. Cor. 6, 8.

Cant. 3, 7.

Which vnlesse thou o-  
therlooke them with as  
many eyes, as had those  
mysticall Creatures of  
*Ezechiell*, will treache-  
rously betray thee. The  
Flesh is an alluring *Dali-*  
*lah* : Not *Sampson* with  
his strength; nor *Salomon*  
with his Wisedome are  
able any way to preuent  
her Stratagems. The six-  
ty strong men of the va-  
liant of *Israell* that were  
about his bed could not  
protect him. If shee get  
within thee, shee is sure  
to foyle thee. When I  
see her therefore make  
towards me, I wil thinke  
it

It no disparagement to  
 turne my backe. There is  
 valour elien in retreat.  
 Our Saviour fleeth, and  
 Herod followeth; yet in  
 the end the *Tetrach* be-  
 comes his Captiue, and  
 notwithstanding the ad-  
 vantage which hee had,  
 must grace the trium-  
 phall Charret of Christ  
 the Conquerour. But  
 whether I bee forced to  
 fly from *Herod*, or from  
*Egypt*; from Sinne, or  
 from Sathan, I wil desire  
 the Lord I may be stil ac-  
 companied with *Mary*,  
*Ioseph*, and the litle Babe;  
 the first is the bitternesse

Math. 2.13

of Repentance; the last  
is the purenesse of Con-  
science; and the other  
an augmentation or sup-  
ply of Grace, with which  
euery where euen in the  
mouth of Hell: without  
which no where, not in  
the Gates of Heauen,  
can we rest securely. We  
may crye out vnto him  
with the foolish virgins,  
*Lord, Lord, open vnto vs;*  
but if these bee away, his  
answere will be, *I doe not  
know you.*

Mat. 25, 11.

There

XXIII.

There was not any thing in the world after the fall of *Adam*, which did not in some measure beare a part of his punishment. All things did degenerate from their creation; and from that time became obnoxious to corruption. The Elements themselves did waxe impure. The earth brought nothing forth but Thorns & Thistles: It had in it that mightie *Behemoth* to molest it; & the Water that mon-

Gen. 3, 18.  
Job. 40, 10.

stuous Leviathan to infect it. But Christ the holy one of holy ones, came downe from Heauen, and sanctified the one by walking too and fro vpon it; & the other, by causing himselfe to be Baptized with it: He purified the Ayre by suffering in it; and the Fire by sending his holy Spirit in the likenesse of it. Man who was indeed that lower Leauen, which corrupted the whole lump, was to be cleansed from his impurity, not with the fat of Bulls and goats, nor with the Ashes of an



an Heyfer, but with the  
precious blood of that  
immaculate and spotles  
Lambe, who thorough  
the eternall Spirite offered  
himself without blot  
or blemish to the Lord,  
that he might purge the  
Conscience from dead  
workes, and make it fit  
to serue the liuing God.  
As the Childe of obedi-  
ence therefore I will no  
longer fashion my selfe  
to the former lusts of an  
vnbrideled Affection; I  
will bee sober, and relye  
wholly on the grace  
which is brought vnto  
me by the reuelation of

Heb. 9, 14.

1. Pet. 1, 7.

my blessed Saviour. The  
Medicatio of his wounds  
shal be the *Jordan* where-  
in I wil alwaies wash my  
loathsome, leaprous, and  
exulcerated Soule. I will  
endeavour, that as hee  
which hath called me, is  
holy, so may I likewise  
be holy in all manner of  
conuerfation, that both  
of me, and of others hee  
may bee glorified in the  
day of the vifitation.

1. Pet. 2. 12.

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XXV.

---

**P**ROfanenesse is the  
badge of basenes, but

a religious and vpright  
 heart is the ensigne of  
 true gentry. Such as are  
 the Children of Abraham  
 will doe the works of A-  
 braham. They will bring  
 forth nothing to dis-  
 grace their birth, to pre-  
 iudice their breeding.  
 Their Actions shal haue  
 alwaies written in theyr  
 fronts the lively Chara-  
 cters of their Progeni-  
 tors. Others may boast of  
 their descent, but they  
 are no better then the  
 spurious Issue of an He-  
 rolike Father. They are a  
 wilde and sauage gene-  
 ration. The Bond Wom-  
 an

of 12, 33

Iohn. 8. 39.

1 Ioh. 3, 10

Gen: 16, 12.

Gen. 21, 10

man is their Mother. They have nothing in them that is truly generous, and shall therefore be cast out with *Ismael*, from being partners of the promise, with the lawful Heire. The father of *Canaan* for his impiety shall be made a Slave; and the King of *Babell* for his pride, shall become a Beast. The Wealth and and glory of the World, with those hydropicall and puffed yppe Titles, which are the foode and Fodder of Ambition, what are they else but imaginary and fantastick graces,

graces, of slender sub-  
 stance, of short con-  
 tinuance? The feare of  
 the Lord is the height of  
 Honour, and hee that is  
 vertuous is only Noble.  
 I wil labor alwaies ther-  
 fore to doe rightcoussly;  
 & teach my hart the way  
 of Gods Commaunde-  
 ments. The Men of *Berea*  
 were preferred by the  
 holy Ghost before those  
 of *Thessalonica*, because  
 they searched the Scrip-  
 tures with more dili-  
 gence, and receiued the  
 word which was taught  
 them with more willing-  
 nesse. I will doe as they  
 did,

Actes 17. 11

Actes 17. 11

did, and obtain the same  
 stile which they had. I  
 will delight in the Sta-  
 tutes of my God, & with  
 his precepts will I solace  
 my Soule.

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 XXVI.
 

---

**T**HE Lord is a good  
 God, slow to anger,  
 and of great kindnesse.  
 Hee desireth not the o-  
 uerthrowe of a Sinner;  
 (*Why will ye dye, saith he,  
 O House of Israell?*) But  
 rather that he should re-  
 turne from his wicked  
 waies and liue. Though  
 in

in the heate of his wrath  
and indignation, he pro-  
nounce the fearefull sen-  
tence of Death against  
him; yet notwithstanding,  
if he fal from his for-  
mer courses, and subiect  
himselfe vnto his ordi-  
nauce, hee will reuerse  
his iudgements, hee will  
annihilate his doombe.  
Hee knoweth of what  
Moule we be made; hee  
remembreth that we are  
but Dust; that our daies  
are but Grasse; and that  
as the flower of the field,  
so flourish we. He excu-  
seth our manifold trans-  
gressions vpon our weak-  
nesse,

Psal. 103, 14

Acts 2, 17

nesse, that hee may not  
 punish them as procee-  
 ding from wilfulnesse. I  
 know (saith he) ye did it of  
 ignorauce. There is  
 in his bosome a louing  
 and kinde affection to-  
 wardes vs. Hee pleadeth  
 our cause himselte, and  
 seeketh to remooue the  
 guilt, that hee may spare  
 the guilty. He forgetteth  
 the place of a Iudge, to  
 performe the part of a  
 father. He inviteth them  
 that are thirsty to the  
 Fountaines of living  
 Water; and willet such  
 such as are heavy laden  
 to come vnto him, that  
 he



he may ease them; And  
when thorough vile and  
obstinate contempt of  
this his kindnesse, they  
fall into a bottomlesse &  
immeasurable Gulfe of  
miserie, his hart is over-  
come with pittie and co-  
passion, and out of the  
commiseration which he  
hath of the wretchednes  
of their estate, he cryeth  
out by the mouth of his  
holy Prophet; Oh! That  
thou hadst hearkened to my  
Commandments, thou had  
thy prosperitie beene as the  
Floud, and thy righteous-  
nesse as the Waves of the  
Sea. Hee is in all thinges  
no God

Esa. 48. 18  
Iere. 48. 31

*Gadant a-  
mici, dum-  
modo inimi-  
ci interei-  
dant.*

GOD omnipotent ; yet  
there are three things  
which lye without the  
compasse of his power :  
He cannot deny his par-  
don to him that seeketh  
with inward sorrow and  
deiection for it, nor with-  
draw his grace from him  
that is vnwilling to part  
with it. Farewell Friends  
so Foes may perriish, is no  
principle in his Politiks,  
no precept of his pro-  
pounding ; Hee cannot  
punish the wicked, where  
there is danger of offen-  
ding the godly, herenp-  
on, when hee intended  
the ruine and subuersi-  
on

on of Sodom and Gomer-  
rah: Hast thee (said he to  
Lot) from hence and save  
thy selfe, for I can doe no-  
thing til thou be gone. And  
in the Gospell, he would  
not suffer the Seruants  
of the household to pluck  
vp the Tares, for feare  
they should offende the  
Wheate, *Mathew 13, 29.*  
Hence-forward therefore  
I will forsake my wicked  
wayes; I will abandon  
mine own imaginations,  
and with speede returne  
vnto the Lord. As the  
eyes of a Seruant looke  
vnto the handes of his  
Maister: or the eyes of a  
Maid

*Gen. 19, 21.**Psal. 123, 2.*

Maide to the handes of  
her Mistris, euen so shal  
mine without ceasing or  
interruption waite vpon  
my GOD, till hee doe  
crowne me with mercy,  
till he receiue mee to his  
glory.

---

XXVIII

---

**T**He Maiesty of christ  
is wondrous great;  
his Empire is exceeding  
large. There is nothing  
in all this spacious *Vni-  
uerse* which lyeth not  
within the compasse of  
his iurisdiction. The hea-  
uens

mens are his by birth, as  
 he is the onely Sonne of  
 his Father, begotten be-  
 fore all Worlde. And  
 heere are those selected  
 tropes of Saintes and  
 Martyrs, those trium-  
 phall Conquerors, that  
 haue given the over-  
 throwe to Sinne and Sat-  
 than, and doe now waite  
 vpon the Throne of the  
 Lambe, hauing their bo-  
 dies clothed with white  
 aray, and their Temples  
 crowned with wreathes  
 of victory. The Earth is  
 his by donation, I will  
 give thee the Heathen for  
 thine inheritaunce, and the  
 ends

1. Thel. 2. 3.  
 Ephes. 1. 11.

Psalm. 2. 8.

1. Thel. 5, 8  
Ephc. 6, 14.

Colof. 2, 15.

endes of the World for thy  
possessions; and here hath  
he planted those renown-  
ed Colonies of Warlike  
Combattants, that haue  
their loynes continually  
girded about with Veri-  
ty, and vpon their heads  
the Helmet of *Saluation*;  
that holde the Shielde of  
*Faith* in one hand, the  
Sword of the *spirit* in the  
other, and are ready at  
the least *alarm* to rescue  
both their owne honour  
and their Maisters from  
the fierce inuasions and  
assaults of the aduersary.  
The lower partes are his  
by Conquest. *Hee hath*  
*Spoi-*

spoyled the principallities,  
and powers; hee hath made  
a shew of them openly, and  
hath triumphed over them  
in the Crosse: And heere  
is as it were the Gaole,  
which himselfe appoin-  
ted & prepared for those  
faint and crauen Spirits,  
that make a glorious flo-  
rish in the time of peace,  
but abandon their Cap-  
taine, and forsake his co-  
lours in the day of tryall,  
yeelding theselues basely  
before the conflict priso-  
ners of *Temptation*. Le-  
gions to Angels are at  
his command. The winds  
are obediēt to his voice,  
and

Phl. 2. 10.

and the Waues are still  
 at his rebuke: God him-  
 selfe hath mightily exal-  
 red him, and proclaimed  
 by the sound of his trum-  
 pet: That at the Name of  
 Iesua every knee should bow,  
 both of thinges in Heauen,  
 and thinges in Earth, and  
 thinges vnder the Earth;  
 and That every tongue should  
 confesse him to bee the Lord  
 vnto the glory of the Fa-  
 ther. Yet there are some,  
 that out of the profane-  
 nesse of their minds, and  
 hardnesse of their hearts  
 deny his power, and will  
 at no hands acknowledg  
 him for their Superiour;  
 They



They cry out with the  
Iewes, *We haue no K. but*  
*Cesar:* But these are reser-  
ued for the black of dark-  
nes, and shall for euer be  
disabled from being fel-  
low-heirs with him in his  
euerlasting Kingdom. I  
wil alwaies therefore do  
homage to him as my  
Lorde; I will take heede  
how I fall from so great  
a GOD; I wil fight as I  
ought to do, that I may  
be crowned when I haue  
doone: Hee that is the  
righteous Iudge shall re-  
ward mee at the latter  
day, and not mee onely,  
but likewise all those  
that

Ioh. 19. 15.

that loue his appearing.

## XXVIII.

3. Cor. 6, 15

1. Sam. 5, 4

Nosh, 6, 20.

**T**Here is no fellow-  
ship between light  
and darknesse; be-  
twene Christ, and Belial.  
The Arke, & Dagon can-  
not lodge vnder one  
roofe. The Rod of Aaron  
will deuour those of the  
Soothsaiers and Inchan-  
ters; and the Walles of  
Jericho fall downe, before  
the Tabernacle of the  
Lord. Hee that will fol-  
low GOD, and retaine  
him, must haue no de-  
pendancy

pendency at all on wicked *Mammon*. The *Holy-one* of *Israell* is exceeding great. It is he that set the Earth on her Foundations, and couered it with the deepe as with a Garment. He will not brook a partner in his Dignity, nor yet resigne his glory to a third. Mans heart is that which he demands; and he will haue it all, or none. He that thinkes to shift him of with parte, may peraduenture perish in his owne Hypocrisie, as *Ananias* and *Sapphira* did. I will not therefore put newe Wine into an

Plal. 104, 5

Actes 5, 5.

Math 9. 16

Rom. 13. 12

old Vessel, nor piece out  
an olde Garment with  
new Cloath; I will cast  
away all the woorkes of  
darknesse, and put on the  
compleat armor of light,  
I will worship the Lord  
my God, and him onely  
will I serue.

## XXIX.

Iob. 20. 6.

**T**He Sunshine of the  
wicked lasteth but  
a while: It is quick-  
ly ouercast; and the ioy  
of *Hypocrites* doth vanish  
in a moment: though his  
excellency mount vp to  
Heauen,

Heauen, and his head do  
reach vnto the Cloudes,  
yet shall he perish for e-  
uer like his Dung, and  
they which haue seene  
him shall say, *Where is he?*  
The worldly pleasures  
whereon he feedes with  
such a rauening and vn-  
satiabable Appetite, shall  
fret asunder his entrails.  
His meate shall turne  
within his Bowels into  
the Gall of *Aspes*; and  
howe sweete soener it  
seeme in his mouth, it  
shall bee most vnfauorie  
in his Maw. Nor shal his  
State and condition bee  
so wretched in this  
F 2 World,

Reuel. 1, 16

Ibid. 6, 16.

World, but it shall bee more in the Worlde to come. Such feare and horroure shall hedge him in on euery side in that dreadful day, that he shal not know which way to runne, nor whether to retire. Aboue him shall hee see an angry Iudge, out of whose mouth cometh a sharp two-edged Sword; and well may he then entreate the Mountaines to fall downe vpon him, and the Hills to couer him from the presence of him that sitteth on the Throne, and from the wrath of the Lambe,

blow  
but

but it shall little auayle him. At his right hand hee shall discover the hideous & distorted brood of his transgressions, which challenge him for their patron, and will by no meanes be induced to forsake him. At his left, will stand the Deuill his Accuser, who then vn-folds his *Ephemerides*, & leaues not the least of all his sinfull actions vnato-miz'd. Hee quotes them like a cunning *Register*, with euery particular circumstance, both of time and place. Hee bringeth forth to his reproach &

Gen:37,32

Esay 66.24

disadvantage those filthy and polluted Garments in which he took him, and as *Iosephs* Bretheren to their Father, so saith he vnto the lord. *Behold, this haue I found, see now whether it bee the Coate of any of thy Sonnes, or no.* If he turne back his eyes into himself, he shall meete there with the *Worme of Conscience*, that doth neuer dye; If he reflect them on the *World*; he shall perceiue it to be nothing round about him but a burning flame. If hee cast them downewardest he shall there descry



scry to his perpetual terror and affrightment, that vnquenchable Lake of Fire and Brimstone, which is prepared for him; The plentiful years are past; the yeares of dearth and scarcitie are come, and nowe not so much as one drop of water shall euer be granted him, to quallifie the heat of his inflamed tongue. The Moth-eaten Robe shall exclaim against the proud, and the cankered Gold against the Couetous: The stone shall cry out of the wal against the Vsurer, that buildes his

How F4 nest

Luke 16 23

James 5. 3.

Hab. 2. 11.

nest vppon the ruines of  
the oppressed, and the  
Beame out of the Tim-  
ber shall answere it. The  
whole world and what-  
foeuer is therein contai-  
ned, shall stand vppe in  
iudgement, and witnesse  
against the Reprobate.  
Then shal they confesse,  
that it had beene better  
that they had neuer been  
borne, or that a Milstone  
beeing tyed about theyr  
Necke, they had been ta-  
ken from out their Cra-  
dle, and cast into the sea.  
While I haue time ther-  
fore, I wil wash my hart  
from all vncleannesse, I  
will

Mat. 18. 6.

will take my leaue of all iniquity, and bid farewell for euer to al profanesse and impiety. I will altogether exercise my selfe to godlines, which hath annexed vnto it the promise of the life present, and of that that is to come. The Lorde is my helper and deliuerer in the time of trouble, he is my Rocke, and my defence, I will continually waite vpon him, and wil praise him more & more. My mouth shall rehearse his righteousness, and my tongue shall speak of his saluation.

1. Tim. 4. 7.

Psal. 71, 14.

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 XXX.
 

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Mat. 26. 35

Iohn. 11. 16

It is not good for a mā  
 to bee confident in his  
 owne strength : It is a  
 broken staffe and wil de-  
 ceiue his trust. Hee that  
 is in heart a Christian,  
 must worke out his sal-  
 nation with feare and  
 trembling. Who before  
 hand so bold in vaunts &  
 protestations to followe  
 Christ as *Peter* ; and yet  
 alas ! who at the point  
 more timorous ? Who  
 so ready to dye with him  
 as

as *Thomas*, yet in the end  
who more incredulous?  
Vnlesse hee might see in  
his handes the printes of  
the Nailes, he would not  
beleue his resurrection.  
Let him that standeth,  
therefore looke well vn-  
to his footing that he do  
not fall. Let him not  
think vpon *Security* while  
hee is heere; It is not a  
Creature of this world.  
The Angels are not sure  
of it in Heauen; There  
*Lucifer* did fall euen in  
the presence of the God-  
head. Poore *Adam* found  
by woefull experience,  
that it was not amongst  
the

Ioh. 20, 25.

1. Pet. 5. 8.

Mat. 26. 41

the Trees of *Eden*, for there fell hee from that estate of blessednesse in which hee was created; Much lesse ought we to hope for it in this Vale of misery, where our aduersary like a roaring Lion walketh about, and seeketh whom hee may deuoure. I will alwaies therefore stand vpon my guard, I will continually keepe Centinel ouer my heart, and without ceasing wil I pray, that I enter not into Tentation. The GOD of *Abraham*; the Shielde of *Isaac*; and the strength of *Jacob* shal  
pro-

protect me. The watch-  
man of *Israell*, that nei-  
ther sleepeth nor slum-  
bereth, shall stil preserve  
mee as the Apple of his  
Eye.

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XXXI.

---

**H**E E that walketh in  
the Sunne, shall bee  
tanned; and he that med-  
leth with Pitch, shall bee  
defiled. A Man can hard-  
ly conuerse with such as  
are infected, and yet rest  
free from all contagion.  
*Ioseph* was but a while in  
*Ægypt*

Exod. 34, 5

*Egypt*, when he learned to sweare by the life of *Pharaoh*. And hence it was, that the Children of *Israell* were commaunded by the Lord, to make no Couenant with the Inhabitanes of *Canaan*, nor to take their Daughters eyther for theselues, or for their Sonnes, least when they went a whooring after their Goddes, and did sacrifice vnto the, they likewise might bee induced by them to do the like. But notwithstanding the strictnesse of this *Mandate*, *Sampson* would haue his *Dalilah*;

Judg. 16, 18



lab, and shee indeede did  
 dally with him, till shee  
 had destroyed him. *David*  
 would entertain a league  
 of amity with *Hanun* for  
 the courtesies he had re-  
 ceined from his Father  
*Nahash*, but the euent of  
 it was this : His kind-  
 nesse was suspected, his  
 Messengers disgraced.  
 There were not women  
 enow in *Israell* for King  
*Salomon*, but he must take  
 vnto him the Daughter  
 of *Pharaoh*: and he must  
 haue with him them of  
*Moab, Ammon, Edom, Zi-*  
*don, & Heth*. But the lord  
 grewe angry with him  
 for

1 Sam. 10. 4

1 King 11.  
1.1 Kings 11.  
11.

Gen. 24. 3.

Ibid. 27. 2.

for it. Hee rent his King-  
 dome from him, & gaue  
 it to his Seruaunt. For  
 these had weaned him  
 from God vnto Idolatry,  
 and had enticed him to  
 builde high places vnto  
*Chemosh*, & vnto *Molech*.  
 The holy Patriarks were  
 more obedient: *Abra-*  
*ham* would none of them  
 for *Isaac*; *Isaac* would  
 none of them for *Jacob*;  
 nor *Jacob* for himselfe:  
 Hee went according to  
 his Fathers wil to *Padan-*  
*Aram*, to the House of  
*Bethuel* for a wife, when  
 wicked *Eſau*, of purpose  
 as it were to spite both  
 God

God & his Parents, did go to *Ishmael*, and tooke vnto the wiues he had already, of the same stocke *Mahalath*, his Daughter; but for this his disobedience, the promise vvas confirmed vnto his Brother, and he himselfe was made a Seruaunt vnto him. Though I soiourne therefore here on earth, my conuersation shall be in Heauen, frō whence I looke for my Redeemer, the Lorde Iesus Christ, who shall chaunge my vile body, and fashion it in glory like vnto his owne, according to the

Ph. l. 3. 20.

wor-

Gen. 6.2.

working, whereby he is able, euen to subdue all thinges vnto himselfe. Let the Daughters of men bee neuer so faire, I will auoyd their company. I knowe the World had net beene drowned, if the Sonnes of GOD would haue forborne them. Our heauenly leader is exceeding icalous; If he see vs familiar with his Enemies, hee misdoubtes our hearts, and thinkes that eyther wee are already of the party, or may in time bee easily made so. The destruction of *Ahaziah*, the Son of *Iehoram*

*Iehoram* King of *Judah*,  
came of God, in that he  
went downe to see *Ieho-*  
*ram* the Sonne of *Ahab*,  
who lay diseased at *Iz-*  
*reel*. If mine eie do there-  
fore cause me to offend,  
I will pluck it out ; if my  
hand, I will cut it off, and  
cast it from me. Better it  
is that I should want a  
member, then my whole  
body should be cast into  
Hell. There is not any  
one, cyther in bloud or  
otherwise, so neere vnto  
mee, but if hee fall from  
God, I will fall from him.  
Our Sauior Christ hath  
taught me, both by pre-  
cept

2. Cron. 12.

Math. 18, 6.

Mat. 12, 50.

cept and example, that I  
 shold acknowledge none  
 for my Brother, my Si-  
 ster, or my Mother, but  
 such as do the will of my  
 Father, which is in Hea-  
 uen.

## XX XII.

Prou. 3, 11.

**M**Y Sonne, saith *Salomon*, despise not the  
 chastening of the Lorde,  
 nor faint with griefe at  
 his rebuke. Hee correc-  
 teth him whom hee lo-  
 ueth best, euen as the pa-  
 rent doth the Childe in  
 which he delighteth  
 most.

most. Hee will see how  
 patiently hee can endure  
 his wrath, & with what  
 constancy abide the smar-  
 ting of his rod. For there  
 are some that are onely  
 followers of his Table,  
 and not of him; let neuer  
 so little euill come vpon  
 them, they will present-  
 ly put in practise the  
 counsell of that foolish  
*Woman*, and like vnnatu-  
 rall and disobedient chil-  
 dren, *BlaspHEME the name*  
*of God, and dye*. Let not  
 the *Shuhite* then vpbraid  
 the afflicted *Iob*, nor al-  
 leage his punnishment  
 as an arguiment of his

Iob

vn-

Iob. 2, 9.

Ibid. 3. 8.

Luke 13. 2.

vnrighteousnesse. Those  
eighteen persons whom  
the fall of the Tower in  
*Siloam* flew, were not as-  
suredly greater Sinners  
thē all the rest that dwelt  
in *Hierusalem*. Let not  
him therefore, that hath  
not so much as tasted the  
bitternesse of his indig-  
nation, say in his vaunts;  
My holinesse hath pre-  
served me. For howsoe-  
uer he cōceiteth of him-  
selfe, surely the Lord ac-  
countshim but a bastard,  
and cares not (it should  
seem) what doth becom  
of him; Did he esteeme  
him as a Sonne, he shold  
not

Heb. 1. 2, 8.



not want his portion ;  
Hee would looke more  
neerely to his bringing  
vp. With all humilitie  
therefore and lowlinesse  
of heart, I will submit  
my vnderstanding and  
my will, with all the po-  
wers and faculties of my  
Soule to the sharpnesse  
of his Censure. The Fa-  
thers of our bodies cor-  
rected vs, and wee gaue  
them reuerence, howe  
much the rather should  
we subiect our selues to  
the Father of Spirites,  
that wee may liue. They  
verily for a fewe daies  
chastened vs after theyr  
owne

owne pleasure; but that which he doth, is for our profit, that we may for euer bee partakers of his holinesse. The Flesh wil thinke it peradventure grieuous for the present; but the Spirite will reioyce in the quiet fruite of righteousnesse, which afterwardes it bringeth vnto them, that are exercised thereby. It is a bit wherewith he Curbs the head-strongnesse of our affections; and a bridle, wherewith he reines them vp, from running head-long with vs into euerlasting damnation.

5117/0

Shall

Shall *David* in the meek-  
nesse of his minde, ac-  
count the smiting of the  
righteous as a benefite;  
and his reproofes a pre-  
tious Oyle, that shall  
not break his head? And  
shall I thinke hardly of  
the Rodde of the Lord?  
No, no: Let him beate  
mee, let him bruiſe mee,  
let him hewe me, let him  
hacke mee heere in this  
World, ſo he ſaue me in  
the World to come. Let  
him ſtrike me heere with  
the *Haſel-wand*, ſo he caſt  
me not there into the  
boyling Cauldron. Hee  
maketh the wound and  
bindeth

Pſal. 141, 5

Iob. 5. 18.

bindeth it vp; he smiteth  
and his handes make  
whole.

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XXXIII.

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**T**HIS World was  
once a Garden,  
which abounded  
with delightes, but Man  
which was the Gardiner  
of it, neglecting both  
himselfe and it, suffered  
the Plants thereof to ry-  
ot, and the frutes there-  
of to be choaked vp with  
weeds, so that now alas!  
It produceth nothing  
which is either pure or  
perfect.

perfect. The Comforts of it are defectiue; and the ioyes thereof are not without their mixture. There is no Wheate in it without Darnell; no Siluer in it without drosse. Euery Rose therein hath his Thorne; and euery conueniency his discommodity. Health and Sicknesse are neere Neighbors; Pleasure & Paine, thinges differing in Nature, if they be not confounded in it, they are surely coupled: Mirth and Melancholy heere, if we marke them well, resemble one the other ve-

ry neerely ; The same folds and motions of the countenance that serue for weeping, do likewise serue for laughter, and indeede the extreame of this dooth continually mixe it selfe with teares. Vertue and Vice are vtter opposites, yet stand they alwaies in each others view, and there is nothing to bee found so absolute heere belowe, but howsoever it haue the constitution of that, it will some way shoue the complexion of this ; If it be faire as *Rachell*, it will bee tender-eyed as *Leah* ;

Gen. 29, 17

*Leah*; If it haue the voice of *Jacob*, it will haue the handes of *Eſau*: Something is alwayes abſent from the full perfection. The Lord of Hoatts deliuered the Children of *Iſrael* by a ſtrong and mighty hand from the ſlauey of the *Aegyptians*, but yet hee forced them to drinke the Waters of *Marah*; In the Deſert of *Zin* they wanted foode, and hee ſupplied them with the Bread of Angels; hee fed them with Quailes from his owne Table; yet at *Rephidim*, both they, their Childre,

Ibid. 17, 21.

Exod. 15, 25

Ibid. 16, 1.  
13.

Ibid. 17. 1.

Ibid. 11. 8.

Gen. 21. 8.

and their Cattle were well-nigh killed with thirst ; and howsoever the Rock in *Horeb* did afterwards afford them drinke, yet still was there somewhat to dash the fulnesse of their contentment. He would not suffer the to eate the Passeeouer but with sower Hearbes ; In a word, it was not at the birth of *Isaac*, but at his weaning, that *Abraham* made a Feast, to signify vnto vs, that while wee sucke the breasts of the church our Mother, our ioy is but in part, and cannot bee accom-



complied till the time  
of our admission to the  
Table of our heavenly  
Father. God hath in his  
hand three cups, the one  
is full of pure Wine;  
whereof the Saints that  
are already glorified do  
onely tast; the other is  
full of nothing else but  
Dregs, a draught reser-  
ued onely for the dam-  
ned; the third is ming-  
led, and is for vs that so-  
journe heere in Houses  
of Clay, the weaknesse  
of whose condition is  
such, as nothing in his  
owne simplicity, and na-  
tive purenesse can fall

Psal: 75, 9.

G 4 within

Heb. 5, 12.

within the cōpasse of our  
 vse. The elements which  
 wee enioy are altered  
 and disguised. The Gold  
 of *Ophir*, must of necessi-  
 ty be empaiied with som  
 baser stufte; to fit it for  
 our tūne. Vertue it selfe  
 vnlesse it bee compoun-  
 ded, is beyonde our  
 strength. As long as we  
 liue in the Flesh, we haue  
 neede of Milke, and not  
 of strong meate. Let vs  
 take our selues euen at  
 the best, and alas! what  
 are we more then brittle  
 Earth, then frailty it self.  
 Our sight cannot endure  
 the brightnesse of Gods  
 Maiesty,

Maieſty, no not by reflection. *Moses* muſt put a vaile vpon his face, when he commeth down from Mount *Sinai*, or the glory of his countenaunce will daunt the eye of the Beholder. I will followe therefore after loue, and couet ſpirituall giſtes; I will attend with patience the cōming of that which is perfect. I ſee now but darkly through a Glaſſe, but then ſhall I ſee face to face; I knowe now but in part, but then ſhall I knowe, euen as I am knowne.

Exo. 34, 33-

1. Cor. 13,  
12

G 5

The

## XXXIIII.

**T**HE Eyes of a Christian soule, are Faith and Charity. If the right Eye be out, the left Eye serues but for little vse. For without faith, good workes are not auailable. This alone is the ground of all thinges, which are hoped for, and the euidence of thinges that are not seene; and without this it is impossible to please the Lord. The Deuill, when hee fighteth with vs, neuer aimeth

Heb. 11, 6.

aymeth but at this. Hee knoweth, if once hee hit it, wee must needes giue ouer. *Nabash* the *Ammonite* will haue this, or he will make no couenant with the of *Iabesh Gilead*; but let him knowe that grauntes it him, hee disableth himselfe for euer from making Warre but to his owne exceeding disaduantage against his Aduersary. For either hee must fight vnarmed for his owne defence, or he shall neither see how to put by the blowes of his *Antagonist*, nor how to follow his owne. The  
eic

1. King 11.  
2.

Eye of Faith is on, and  
that of Workes is shad-  
dowed with his Shielde.  
I will alwaies therefore  
haue a care that my Bea-  
uer be strong enough on  
that side, to rebound his  
fiery Dartes vppon him-  
selfe, or at the least, to  
quench them vtterly  
as fast as they come.  
If I perceiue it to waxe  
dull and dimme through  
the fiercenesse of his en-  
counter, I will hast mee  
to the Lorde, and buy of  
him a Salve to annoint it  
with, that I may see : hee  
alone is my Phisitian, &  
he alone shal cleare it by  
that

Reuel. 3, 18

that enlightning power  
of his holy Spirite, by  
which hee openeth the  
Eies of them that sit in  
darknesse, and in the sha-  
dow of Death. Then shal  
I bee able with blessed  
*Stephen*, euen in the heat  
and fury of the skirmish,  
to behold through al the  
heauens the glory of the  
Lorde, for which I doe  
contend, and my Redee-  
mer Iesus standing at his  
right hand, ready to suc-  
cour me if need require;  
and then with an vn-  
daunted courage will I  
abide the fight, and die  
vpon the place, ere I gine  
ground

Acts 7, 55.

ground in any fainting manner to the raging of his might. Christ is my second, who I know wil witnesse my valour, and reuenge my quarrell. Why should I feare the powers and principalities of Hel? When God is with vs, who shal stand against vs?

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XXXV.

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Mal. 4. 1.

**B**Ehold (saith the Prophet) the day cometh that shall flame like an Ouen, and they that sweare



swear by the sinne of  
*Samarita*, and say; Thy  
God O *Dan* liueth, and  
the manner of *Beer-She-  
ba* liueth; yea the proud,  
with all such as doe wic-  
kedly shall bee Stubble;  
the day that commeth  
shall cleane consume  
them; it shal leaue them  
neither root nor branch.  
The Lorde will hast him  
from *Teman*, and the ho-  
ly one from Mount *Pa-  
ran*: His Maiesty shall  
couer the Heauens, and  
the Earth shall be full of  
his glorie: Consuming  
fire shall march before  
him, and burning coales  
shall

Amos 8. 14

Hab. 3. 3:

1. Pet. 4. 17

shall cōpasse him about.  
Hee will summon all the  
Nations of the Earth to  
make their appearaunce  
before his Tribunall seat;  
and giue to euery one ac-  
cording to what he hath  
don, whether it be good  
or euill. To put the wic-  
ked out of al comfort, he  
will begin his indgments  
in his owne house, and  
call euen the righteous  
according to that of *Iob*,  
vnto a strict account of  
euery idle word. *Thou*  
*writest bitter thinges* (saith  
he) *against me, and makest*  
*mee possesse the iniquity of*  
*my youth; Thou puttest my*  
*feet*

*Iob. 13, 26.*

feete into the Stockes, and  
lookeſt narrowly vnto my  
pathes: The printes thereof  
are in the heeles of my feet.

Now if the Cedar of Le-  
banon be ſhakē thus, what  
ſhal becom of the bram-  
ble in the Wilderneſſe?  
If this bee doone to the  
greene Spring, what is  
remaining for the dry  
Stumpe? If the iuſt man  
be ſo hardly ſaued, wher  
is the hope of the vngod-  
ly? I will high me there-  
fore to the lord my God,  
with al the ſpeede I can:  
I will not deferre my go-  
ing to him by repentance  
till the ſeting of the Sun;

Luke 23.31

Ibid. 24.25.

Ibid. 24, 37.

Math. 28, 1.

Prou. 8, 17.

Ofooles, and slow of heart,  
saith he to such, and will  
not stay with them but  
with great constraint.  
Nor will I put it of vntill  
the euening, least hauing  
found him I should bee  
doubtfull, and think I see  
a Spirit when I looke on  
him. No, no, I will rise  
betimes with *Mary Mag-  
dalen*, and with the Mo-  
ther of *Iames*, will I seek  
for Iesus of *Nazareth* be-  
fore the dawning of the  
day: Hee loueth those  
that loue him; and they  
that seeke him early shal  
find him.

God

## XXXVI.

GOD is no respecter of persons. The Ruler entreated him to come vnto his Sonne, & he would not: The *Centurion* did but sende vnto him for his Seruant, and immediatly hee went. It is not the beauty of outward obiectes that attractes his Eye, nor the quality of ambitious Titles that stirres vp his respect. When he past thorough *Iericho*, there were many that came forth

Ephe. 6, 9.  
Iohn. 4. 47.

Luke 7. 2.

Ibid. 17, 5.

Ibid. 7. 25.

Math. 3. 4.

Ibid. 16. 18.

foorth to see him, more  
specious to the viewe of  
weaker sence, & of high-  
er place and ranke in the  
Cittie then *Zacheus* was,  
yet he alone was graced  
by him above the rest.  
The *Baptist* was not clo-  
thed in soft rayment, nor  
fed with delicates. His  
meat was Locustes with  
wilde Hony, and his gar-  
ment of Camels Hayre,  
yet did hee make him  
greater then a Prophet.  
*Peter* was not arrayed in  
Purple, nor did hee live  
deliciously in Courtes of  
Kinges, and yet he made  
him Prince of his Apo-  
stles.

ftles. So the body bee  
found, hee cares not for  
the bark. If the living be  
good, let the outside bee  
as ragged as it will. I wil  
not therefore greatly eie  
my present condition :  
Though I bee rich, I  
will not presume vppon  
my wealth ; though I be  
poore, I wil not despaire  
for my want. He that cal-  
led vnto the Fisher-men  
that were in their Ship,  
mending their Nets, not  
minding him, and sayde  
vnto them ; *Come followe  
me* : will out of question  
giue kind and courteous  
entertainment vnto him,  
who

Mat. 4. 21.

Luke 16, 23

who out of loue, and of his owne accord, doth humbly sue vnto him for his Liuery. Againe, I know, that *Dives* was in torments, when *Lazarus* was in *Abrahams* bosom.

## XXXVII.

Esay 21. 28

*I*ustice is a worke where-  
with the Lord is scarce  
acquainted; It is a stran-  
ger, and an alien to him;  
he knowes not how, nor  
which way to begin it.  
In *Sodom* there was none  
righteous, but only *Lor*,  
or



or he would neuer haue  
wasted it with fire; none  
in the whole world, saue  
onely *Noah*, or he would  
neuer haue destroyed it  
with the floud. Till the  
Tree bee past hope, hee  
applyeth not his Axe.  
No, nor then but with  
much vnwillingnesse and  
great commiseration. He  
looketh at *Hierusalem*, &  
weepes to thinke on the  
destruction that shoulde  
come vpon it. He houles  
for *Moab*, he cries out for  
it; his heart doth mourn  
for them of *Kirharezeth*;  
He weepeth for the vine  
of *Schmah*, as he wept for  
*Iazer*,

Luke 19. 41.

Iere. 40. 31.

Esay 16. 9.

*Iazer*; he watereth *Heshbon* with his teares, and *Elaleh* is drunke with the showers of his cōplaint, because of the destroyer which is to fall vpon their Summer fruites, & vpon their Vintage. His

Iob. 84 6.

wrath and indignation hath many Motiues to incite it; but his mercy none. For all our righteousness is as a filthy Cloute; wee fade like a leafe, and our iniquities like the windes doe carry vs away; yet notwithstanding he looks down vpon vs from the throne of his heavenly grace, with

with the eye of Pity & compassion; he remembers that wee are the workmanship of his handes, and in the ende, out of the zeale of his affection towards vs, he crieth out; *Thy iniquities O Israell, haue destroyed thee; but thy help is in me.* He doth not onely tolerate our imperfections, but oftentimes he dissembleth the knowledge hee hath of them; he turneth away his face; and will not see the sinne, because he would not punish the Sinner. There is no aie wherein to fauour the

Ose, 13. 9.

his H trans-

Exod. 20, 5.

Psal. 103, 11

transgressour hee doth  
 not breake the Tables of  
 the Law. Our GOD is a  
 iealous God; he visiteth  
 the sinnes of the Father,  
 vpon the Children vnto  
 the third and fourth ge-  
 neration of them that  
 hate him; but sheweth  
 mercy vnto thousands of  
 them that loue him, and  
 keepe his Commaunde-  
 ments. The Kingly Pro-  
 phet herefore speaking  
 of them both, saith of  
 the one; *Thy mercy, o  
 Lorde, is in the Heauens;*  
 and of the other; *Thy Iu-  
 stice, o God, is like the hills,*  
 to signifie vnto vs, that  
 his

his mercy doth as much exceed his iustice; as the high Heauens doe surmount the Hills. The holy one is milde and full of gentlenesse; free from anger, and of long patience. *Wee haue seene the Lord,* said the Disciples, but *Thomas* beleeueth the not; yet Christ forbeareth to reprove him, and commeth not till eyght dayes after to rebuke his incredulity, and <sup>2</sup>even then, the vetermost of his wrath, is onely this: *Put thy Fingers into my woundes, and thy Hand into my side, and bee no longer*

Esay 27.4.

Ioh. 10.26.

Gen. 3, 8.

*faithlesse*. When sinfull  
Adam after his fall, had  
stoyn as he imagined out  
of the sight of his Crea-  
tor, idly conceiting per-  
adventure, that himselfe  
being hid, his fault wold  
not bee scene, God came  
not to correct him with  
a furious and hasty pace;  
he did but walk, and that  
against the winde, desi-  
rous (as it were) to bee  
detained in his procee-  
dinges by that gentle  
blast: He walked against  
the wind saith the Text,  
not in the Morning, nor  
at Noone day, but to-  
wardes the Evening, at  
the

the very setting of the  
Sunne; so slow, so slack,  
& so remisse is this deare  
Father of ours in the ex-  
ecution of his iudge-  
ments. Hee dealt other-  
wise with the Prodigall;  
hee sawe him no sooner  
comming, but his heart  
was ouer-joyed, hee ran  
vnto him, and hauing en-  
tertained him with kisses  
and kind embracements,  
hee calleth vnto his Ser-  
uants: *Goe quickly, bring  
me forth for him the purest  
Robe, kill me instantly the  
fattest Calfe, that wee may  
eate it, and bee merry, my  
Son was dead, and is aline*

Luko 15. 22

H 3 againe,

Eze. 36, 25

Cant. 5, 5.

2. Cron. 12.  
7.

Rom. 2. 4.

Rom. 2. 4.

again, lest he was, but bee  
 is found. So that his fa-  
 vours are powred out  
 ypon vs with some vio-  
 lence, but his chastice-  
 mentes and his correcti-  
 ons are distilled drop by  
 drop. My hart (saith he)  
 shall not drop down vp-  
 on Ierusalem by the hand  
 of Shishak. He is patient,  
 & wold haue no man pe-  
 rich, but willingly draw  
 all men to repentaunce.  
 I will not therefore de-  
 spise the riches of his  
 bounty, and long suffe-  
 rance; he seekes to leade  
 mee by it to saluation;  
 nor as one that is con-  
 tentious



tentions, will I disobey  
the truth, and obey vn-  
righteousnesse; but I wil  
labour by continuance in  
well-doing for honour,  
glory, and eternall life. I  
looke for new Heauens,  
and a new Earth accor-  
ding to his promise, and  
will be therfore diligent,  
that I may bee found of  
him in peace, without  
spot, and blamelesse.

Elay 65, 17.

2. Pet. 3. 14.

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### XXXVIII.

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**P**Rayer is the Mindes  
Ambassador to God.

H 4

It

Mar. 11. 24

Math. 9. 23.

It is the onely Agent for the Soule; but if it haue not Faith and Humility for Assistants, it will neuer bee admitted to his presence. The one is so much interested in him, That whatsoever we desire when we pray, let vs beleue that wee shall haue it, and it shall bee done vnto vs. The Woman that had so long bin troubled with the fluxe, did but touch the Hem of his Garment, & without further entreatie, he turned him about, and said vnto her: *Daughter, be of good comfort, thy faith hath*

*hath made thee whole. His*  
*graces are proportioned*  
*by this. According to your*  
*Faith, be it vnto you :* said  
 he vnto the blinde, that  
 came and besought him  
 for their sight : And to  
 the Captaine : *As thou*  
*hast beleueed, bee it vnto*  
*thee.* The other is of that  
 excellency, might, and  
 power, that it maketh  
 way for our *Requestes*, e-  
 uen thorow the regi-  
 ons of the Ayre, & com-  
 mands their passage tho-  
 row the thickest clouds.  
 It vshereth them into  
 the Priuy Chamber of  
 his imperiall Maiefty, &  
 H 5 obtains

Math. 9, 28.

Math. 8, 13.

Luke 7.9.

obtaines both hearing  
 and dispatch for them  
 without stop or stay. The  
 Prayer of the Centurion,  
 sent forth in the behalfe  
 of his diseased Seruant,  
 was well accompanied  
 with both. *I haue not  
 found* (saith our Sauiour  
 of the first) *such faith, no  
 not in Israell*; and for the  
 last, it was not to be pa-  
 ralleled: *I am unworthy,*  
 (saied hee, & humbleness  
 of mind) *that thou shouldst  
 enter vnder my roofo*: and  
 by so saying, hee shewed  
 himselfe worthy, not in-  
 to whose house, but into  
 whose heart the Lorde  
 might

might enter. By making himself vnworthy (saith *S. Chrysostome*) to receiue Christ into his Gates, he was made worthy to bee receiued of Christ into his Kingdome. But beside these, it had with it the encouragement of Charity, that with the more assurednesse & better confidence it might appeare before him. To pray for our selues, proceeds from Nature, but to pray for others is the worke of Grace: Necessity enforceth vs to that; but brotherly loue exhorteth vs to this; And  
it

1. Tim. 2, 1.

it is indecde a far sweeter  
saour in the Nostrils of  
the Lord, the that which  
ariseeth from the sensitiue  
apprehensio of our own  
misery: *I aduise you there-  
fore* (saith Saint Paule to  
Timothy) *that first of all  
Supplications, Prayers, In-  
tercessions, and Thankes-  
giuings be made for al men.*  
The word which we pro-  
fesse, instructeth vs by  
precepts and examples,  
that the conseruation of  
duty to the publique,  
should bee much more  
vnto vs, then the conser-  
uation of eyther life or  
being, and that whatso-  
euer



Math. 6, 6.

conceite. When I pray I will not stand in the Synagogues, nor kneele in the corners of the streets that I may bee seene of men; but I will enter into my Chamber, and hauing shut my doore, I wil cal vpon my heauenly Father. He seeth in secret, and shal reward me openly. In my Prayers I will bee mindfull of my afflicted Bretheren, that so the lord may be more mindfull of mee. God is exceedingly in loue with Charity; the very name thereof to him is as an oyntment powred out.

Shee

Cant. 1, 1.



She is his onely darling;  
 hee dooth kisse her with  
 the Kisses of his mouth;  
 when shee commeth to  
 him, hee lodgeth her be-  
 tweene his breastes, and  
 neuer sendes her from  
 him but with ladē hands.

The Gaoler washed *Paul*  
 and *Silas* frō their stripes,  
 and by so doing, himselfe  
 was washed from his  
 finnes.

Acts 16, 33

### XXXIX.

**G**odlineffe is not a  
 thing hereditarye,  
 nor can true Piety be be-  
 queathed

Esay 5. 7.

queathed by Legacie; an  
 vpright heart requireth  
 much manurance; and is  
 not gotten but by great  
 Husbandry. I had a Vine-  
 yard (saith the Lord) in a  
 most fruitesfull Hill; what  
 could bee done, which I did  
 not to it? Yet in the ende it  
 brought forth nothing but  
 sower Grapes; in steade of  
 iudgment, it gaue oppressi-  
 on; in stead of righteousness  
 it afforded crying. The  
 Nettle growes, where  
 the Rose was looked for;  
 and out of the Egge a  
 Chicken is expected, but  
 beholde a Cockatrice.  
 The stock is often good,  
 but

but without continuall  
pruning, the Plantes de-  
generate. Out of the  
lodge of *ADAM* came  
murderous *Caine*; out of  
the Arke of *Noah*, impi-  
ous *Cham*; out of the  
House of *reuerend Eli*,  
*aphai*, and *Phinees* the  
Sonne of *Belial*; out of  
the Court of *David* came  
trayterous *Absalon*; out  
of the Schoole of *Iesus*,  
perfidious *Judas*; & out  
of the company of the  
*Deacons*, *Nicholas* the He-  
reticke. So that Vertues  
are not maintained by  
propagation; nor is a  
vertuous habite purcha-  
sed

2. King 2.9

Ierc. 9. 24.

sed but with much sweat;  
It will cost vs the breaching,  
ere we can actually possesse it as our own  
Free-hold. There is not  
an *Elijah* nowe to graunt  
so hard & difficult a suite  
at the redoubling of his  
Spirite; nor is there an  
*Elisba* residing heere, that  
is worthy to obtaine it.  
I will not therefore brag  
that I haue *Abraham* for  
my Father, but I will labour  
to doe the workes of  
*Abraham*; and when I  
glory, I will glory in this  
alone, that I vnderstand  
& know the Lord to bee  
the only very God, who  
shew-

sheweth mercy, iudgement, and righteousness in the Earth, and Iesus Christ, whom hee hath sent to be his onely Son, begot before all worlds, which who so doth, shal remaine for euer. For indeede it is not the wombe that bare him; nor the Paps that gaue him suck which are blessed; but rather they that hear the word of his Father and do thereafter. Little had it auailed the *Virgin* to haue conceived him in her Wombe, or *Simeon* to haue receiued him in his Armes, if by the Eye of

Luke 11, 28

of Fayth, they had not  
both perceiued, that hee  
was sent from heauen to  
redeeme the world.

XL.

**S**Athan is a bolde In-  
struder: Hee resides  
not alwayes in the  
Graues, nor is hee still a-  
byding in the Desertes.  
You shall finde him som-  
times in the company of  
Gods electe and chosen  
Children: On a day, when  
they came and stood before  
the Lord, he likewise came  
and stood among thē. Som-  
times

Iob. 1. 6.

times among his Ministers; *Iehoshua*, the High Priest standes before the Angell, and loe, the Deceiuer is at his right hand to resist him. Sometimes again with his Apostles; *Haue I not chosen twelue,* (saith Christ) *and one of you is a deuil.* He is a guest that will come without great bidding: the least cast of our eie doth serue him for an inuitation, & the slightest complemēt will embolden him to be insolent. If we make him our Companion, he will be presently our Master. If he get but a foot within

*Zacha. 3.1.*

*Iohn 6.70.*

in our doores, hee will  
cast vs out, & like a mer-  
ciles disseisour put vs by  
our right; nor shall it  
ought auaille vs to plead  
our Title, when hee is in  
possession. I will bee al-  
waies therefore verye  
carefull how I suffer him  
to approach me. If I canot  
barre him my presence,  
I wil deny him my coun-  
tenance, and make him  
knowne by my lookes,  
that he shall not lodge in  
my heart.

Unhal-



---

XLI.

---

VNhallowed thoughts  
are the Scouts of Sa-  
than. He sildome suffers  
them to lye idle in their  
Tentes, but sendes them  
alwaies forth vppon dis-  
couery: Hee fashioneth  
his attempts by their ad-  
uertisements, and as hee  
vnderstandes their pas-  
sage, he restes assured of  
his own. Themselues de-  
light in pillage, and are  
therefore glad of their  
mployment. They leaue  
not

2. Kings 5. 2

not a corner about the heart vnsearched, to find out an entrance. If the doores bee barred; they will assay to climbe the Walles, and get in at the Windowes. They doe with cunning mannage their Captaines busines, and husband the least occasions to his best aduantage. It falleth out sometimes, that these stragling *Aramites* happen vpon some little Maide of the land of *Israell*, to wit, some simple and vntutored Soule, that strayeth from the way of Truth, and is altogether destitute

store of that heauenlie  
 Conduoy of spiritual gra-  
 ces, which should pro-  
 tect it from the craft and  
 fury of the Aduersarie,  
 and hauing suddainely  
 surprized it, lead it away  
 Captiue to their leproous  
 Generall. Sometimes a-  
 gaine these sons of Rem-  
 mon, these wicked *Bero-  
 shites*, finding the minde  
 vnfurnished of a Gaurd,  
 and snoring euen at  
 Noone with honest *As-  
 boseth* in her owne secu-  
 rity, doe enter stealingly  
 vpon it, and in an instant  
 cut the throat of it. I wil  
 not therefore with the

2 Sam. 4, 6

I

I pro-

reprobate put far awaie  
the euill day, nor pro-  
mise safety to my selfe,  
where nothing can bee  
looked for but Death &  
Danger. Mans life is a  
continual Warfare. The  
Prince of darknesse is his  
Enemy, who if need re-  
quire, hath wherewith-  
al to piece out the Lyons  
skinne; and when he can-  
not preuaile by open  
battery, will neuer sticke  
to compasse his designs  
by hidden treacherie. I  
wil endeavour therefore  
alwaies, as much as in me  
lyeth, to bee well provi-  
ded for the comming of  
the

Mat. 24, 43

the Thiefe : Let it' bee at  
what houre in the night  
he will, he shall finde me  
wakefull, if not watch-  
ing ; neuer sleeping,  
though sometimes per-  
adventure slumbring. I  
wil bruiſe the Serpent in  
the head, I will breake it  
in the ſhell. I wil not ſuf-  
fer a ſinfull cogitation to  
come to perfect groth :  
It ſhal die in the concep-  
tion, and ere it neede the  
Cradle , poſſeſſe the  
Toombe . The Soule in  
caſes criminall (ſaith *ſi-  
dore*) hath the preceden-  
cy of weaker fleſh ; I wil  
drive it therefore from

I 2            thence,

Cant. 2.15.

Psal. 137. 9.

thence, that this may not offend. I will strue to catch the Foxes, the litle Foxes, that destroy the Vines. Blessed (I knowe assuredly) is hee, that taketh and dasheth these against the stones.

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 XLII.
 

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**T**HE life of the iust is a continual day. It is not troubled at any time with stormes, nor overcast with Cloudes, but is altogether calme and cleare. The Morning of  
it

it is, when Christ the  
Sunne of righteousness  
doth shine out vpon the  
heart of one regenerate,  
and by the influence of  
his beames doth scatter  
& dispierce those mistie  
vapours and exhalations  
of ignorance & stinking  
error, which Sathan  
himselfe had belched  
forth to hinder the soule  
from finding out the way  
of truth: the noon ther-  
of is that houely pro-  
gresse and ascent of spiri-  
tuall grace, which brings  
them to the *Zenith* of all  
true perfection. *The way  
of the godly shineth as the*  
light,

Pron. 4. 18.

*light (saith Salomon) be-  
holde the Morne: It en-  
creaseth more and more  
vnto the perfect day, be-  
holde the Noone. After  
the iustification of wret-  
ched Sinners by the Law  
of Faith, there is a con-  
tinued augmentation &  
supply of gifts, where-  
by their mindes are by  
degrees made fitter for  
the knowledge and vn-  
derstanding of the loue  
of G O D, and by which  
afterwards they are enti-  
tuled *Children of the light,  
and Children of the day.*  
They are gone out of  
*Egypt*, and dwell now in  
the*

1. Thes. 5. 3



the Land of *Goshen*: they  
need no Torch-light to  
direct their steps: there  
is a pillar of celestiall fire  
in their bosome, which  
like a Taper giueth light  
vnto their feete, and ma-  
keth them treade aright  
the paths of Gods com-  
maundements. But alas!  
With the wicked it is  
nothing so. Their waies  
are as the darknesse, nor  
do they know into what  
daungerous places they  
may fall. They meet with  
blindnesse in the Morne,  
and grope at noone as in  
the night: they feele for  
the wall, as men that had

Iob. 5. 14.

Esay 59. 10

Rom. 13. 12

no Eyes; and in the day  
their feet doe stumble as  
in the twilight. The grea-  
ter Luminaries to them  
are alwaies in Eclipse, &  
the lesser so obscured as  
help them little or not at  
all. I will study therefore  
continually, for holines,  
for purenesse, and sobri-  
ety. The night is past, the  
day is come, and nowe  
will I cast away the  
workes of darknesse, and  
put on the Armour of  
light. I will cloath my  
selfe with the Lord Iesus  
Christ, & take no thought  
at all to satisfie the lust-  
full desires of the Flesh.

The

## XLIII.

**T**He true Souldiour  
 of Christ is known  
 by nothing better  
 then this valour. He that  
 is faint and of a fearefull  
 Spirit, is but a false vsur-  
 per of that name. The  
 Lord of hoasts will none  
 of so soft an edge, of  
 such an yeilding temper  
 vnder his pay. Those of  
 his band are strong and  
 valiant; they all handle  
 the Sword, and are ex-  
 pert in warre; euery one  
 hath his Fauchion on his  
 I 5 Thigh,

Deut. 20. 8.

Cant. 3, 8.

Thigh for the feare by night. They see the heavenly *Hierusalem*, for which they fight before them, and had rather die one foot forwards, then adde many years to their life by one foote of retraite. They had rather faile in good and vertuous ends for the publike, then obtaine all that can be wished & desired for themselves in their own proper Fortune. The mouth of Wisdom hath taught them, that *A good heart is a continuall Feast*; and that the Conscience of good intentions in them-

Pro. 15. 15.

themselves, let their success be what it will, is a more continuall ioy to Nature, then all the politicke prouision a man can make, for still security and peaceable repose. Such as haue wedded their affections to theyr owne particular; or any way betrothed them to the things of this world, and are backwardes eyther for that, or other like respectes in the hazarding of their life and liuiug, he ytterly cashiereth. *Gideon* before hee doth encounter with the *Midianites*, discards the Cowards

Iudg. 7. 3.

1. Macca. 3.  
56.

Cowards at Mount Gi-  
lead, & cleareth his camp  
of al such crackt and bro-  
ken courages as fall to  
pieces before the pre-  
sence of their enemy. So  
likewise *Judas Maccabeus*,  
before he meete the for-  
ces of *Antiochus* at *Em-  
mans*, proclaimes a gene-  
rall discharge to euery  
pale and milky liuer tho-  
roughout his Army. and  
with al willingnesse doth  
license their departure. I  
will at no time therefore  
giue place to any timo-  
rous conceit, but fortifie  
my heart with such a set-  
led and vnshaken confi-  
dence,

dence; that Affliction,  
come she neuer so hide-  
ously disguised, shall not  
appale me. The Lord Ie-  
sus is my Generall; and  
the hire of my valour a  
Crowne of immortall  
glory. Base were the re-  
solution, that would not  
wish to dye vnder the  
conduct of so braue a  
Prince, for the purchase  
of so great a price. Hee  
maketh himselfe my pre-  
cedent, and marketh out  
the way that I must  
march with the precious  
bloud, that gusheth out  
of his owne wounds. He  
calleth me after him, and

I

I will surely follow. Nor Death, nor Hell, shall drive me to a stand: I will suffer with him in the conflict, that I may share with him in the Conquest.

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XLIII.

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**T**O murmur against God argueth a want of Grace; and to resist Affliction, sheweth a defect of heavenly consolation. He that hath knowledge and is well instructed, will vndergoe his crosse with patience, and  
neither



neither stamp nor storm  
to see himselfe reformed.  
The Lord (he knoweth)  
when hee shootes his  
Darts, doth leauell high-  
er then at the dometall  
of a wretched Sinner;  
and that howsoever hee  
bruiſe him, it is not with  
a Rod of Iron; howsoe-  
uer he break him, it is not  
like a Potters vessell, but  
as the Gold-Smith doth  
his Plate, to melt and fa-  
shion it anewe. The Fast  
is as delightful to him as  
the Feast, and the Vigile  
as welcome as the Holy-  
day it selfe. Hee doth e-  
steeme no otherwise of  
this

Psal. 2.9.

1.King.6.7

this Worlde, then of an outward place, in which the hard & stony mindes of such as God affecteth, must be hammered and polished by the hands of Aduersity and Tribulation, before they can bee fit to set in the Temple of that newe *Hierusalem*, which is erected by one of greater power and Maiesty then *Salomon*. But alas! The heart of the foolish cannot conceiue of this. 'Tis like the Wheele of a Cart; the vauce thereof is not moistened with the Oyle of the Spirit, and doth nothing

Ecclef.33.6

thing therefore, but  
creak vnder the burthen.  
It is a vessell, which in-  
deede is void of all good  
vertues and abilities: It  
runneth only on the lees,  
let God but strike it with  
his hand, and the sounde  
it giveth, will be the sig-  
nall of his emptinesse. In  
a word, it is an Earthen  
Pipkin, which wanting  
liquor in it, is ready to  
cracke in pieces when it  
feeles the flame. I will  
beware therfore of mur-  
muring, which auaileth  
nothing. The eare of iea-  
lousie heareth all things,  
and the noise of him that  
mut-

Wis. 1. 11.

Num. 11, 1.

Ibid. 14, 30.

muttereth and repineth  
shall not bee hid. The  
Children of Israell were  
consumed with the Fire  
of the Lord, for their vn-  
iust complaintes: Hee  
would suffer none of the  
to enter into the Lande  
of Promise, saue onely  
*Caleb* the Son of *Iephu-  
nah*, and *Ioshua* the sonne  
of *Nun*. Whatsoever  
therefore it shall please  
his will to lay vpon mee,  
my will shall not refuse  
to beare it. I cannot in  
conscience but suffer  
somewhat for his sake,  
that indured so much for  
mine. Let him deal with  
mee

me therefore as he thinketh good, I will hold my tongue with the Prophet *David*, and keepe silence, because it is his doing.

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XLV.

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**V**ertue is great in grace and estimatiō with the king of heauen: they that embrace it are his onely fauorites. Hee dooth affect them wonderfully, and vseth them at all times with great familiarity. Five hundred sixty five yeares did

*Henoch*

Gen. 5, 24

*Enoch* walke with him  
vppon the earth, and so  
delighted him with the  
softnesse of his carriage,  
and the sweetnesse of his  
conuersation, that hee  
took him wholly to him-  
selfe, and of a *Pensioner*,  
made him one of his  
Chamber. Hee sent a  
Charret of Fire from a-  
boue, to fetch *Elijah* to  
him, and appointed a  
Guard of glorious An-  
gels to attend it: hee did  
so long to enioy his com-  
pany, that Death hee  
thought would bee to  
slow a Messenger to giue  
his desires a speedy satis-  
faction

2. Kin. 2. 11

faction & contentment,  
and did therefore send a  
Whirlewinde forth to  
hasten his arriuall: The  
Lord is exceeding tender  
ouer the godly: he will  
preserue his body as the  
Apple of his eye; he wil  
shield his soule from the  
power of the graue. The  
wickednesse of Man in  
former times was grown  
to such a height, and his  
minde so deeply rooted  
in all euill, that GOD  
grew sorry hee had euer  
made him, and was resol-  
ued to destroy both him  
and all thinges else from  
of the Earth; but when  
he

Esay 41, 8.

Gen. 18, 17.

he thought vpon vpright  
*Noah*, great was the care  
he took for the safety &  
preseruatiō both of him  
and his. He doth impart  
his secrets to the iust, and  
taketh the righteous for  
his bosome friendes. He  
would not hide from *A-*  
*braham*, that which hee  
meant to doe to *Sodome*  
and *Gomo: ab*. And when  
the Patriarke had begun  
to intercede for them,  
could but tenne persons  
haue been found vntain-  
red with that foule cor-  
ruption, wherewith the  
inhabitants of those two  
places were so generally  
infected,



infected, he would haue  
 spared them all at his en-  
 treaty for their sakes a-  
 lone: as hee did *Zoar* at  
 poore *Lots* request: so  
 easily doth hee subscribe  
 to the petitions and sup-  
 plications of them that  
 are sounde and pure in  
 heart. Let who so listeth  
 therefore ambitiously af-  
 fect the countenance of  
 worldly *Greatnesse*, I and  
 my *Thoughtes* wil serue  
 the Lord. One day with-  
 in his *Courtes* is better  
 then a thousande other  
 where; and I would soo-  
 ner choose to be a door-  
 keeper in the House of  
 my

Gen. 19. 21.

Gen. 19. 21.

Psal. 34. 10.

Hos. 14.7.

my God, then to dwell  
 in the tabernacles of pro-  
 faine Impiety. They that  
 rest vnder his shadowe  
 shall reniue as the Corn,  
 and flourish as the Vine:  
 their beauty shall bee as  
 the Oliue Tree, & their  
 sinell as *Lebanon*. But  
 they that rely vpon the  
 breath of man, their glo-  
 ry shall vanish as the mor-  
 ning Dewe, and as the  
 smoak that goeth out of  
 the Chimney. I will a-  
 bandon therefore with  
*Moses*, the delicates of  
*Pharaohs Table*, to bee a  
 Partner in all disastrous  
 accidents with the Chil-  
 dren

dren of Israell, and desire rather to lye at the gates of *Mordecai*, and be a sharer in the afflictions of my distressed Bretheren, then stand with *Hamon* at the Kings elbow. Heere now is Grace, and by & by a graue: but loue and honour commeth there in the riere-warde of all trouble.

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XLVI.

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**M**Ans heart is like a House; the closer he keepeth it, the worse it is: The doores & win-  
K dows

Cant. 5, 2.

Revel. 3, 20

dowes of it, must by a true confession of his sins bee set wide open to the Lord, that by the beames of his enlightning Spirit, the roomes thereof may be well ayred, and euery corner of it sweetned, against the comming of his Sauour and Redeemer. *Open to me, my Sister, my Loue, my Doue,* (sayth Christ vnto his Spouse) and in the Reuelation, *I stand at the doore & knock; if any man open, I will come in vnto him, and will sup with him, and he with me.* He carrieth a good opinion & conceit, of those that

that are ready at the gate  
to giue him entertain-  
ment, or that at the least  
no sooner heare him, but  
with the greatest speede  
they let him in; hee will  
minister comfort and  
consolation vnto them,  
that by repentance make  
knowne vnto him their  
cares and grieuances.  
But such as will not ac-  
knowledge his voice, nor  
make him entrance when  
he calleth at the first, do  
but awaken his ieaousy,  
and giue him cause to  
doubt, that all is not wel  
within. They haue affi-  
redly I forne kinder sister,  
that

Psal. 32.5.

Pro. 28.13.

that dare not abide the  
presence of authority, &  
either for that, or some  
such like consideration are  
slacke in his admission. I  
will confesse therefore  
against my selfe, my wic-  
kednesse vnto the Lord,  
and hee shall forgie the  
forfeiture of my mis-  
deedes; I wil discover to  
him mine iniquities, and  
he shall cleanse me from  
all vnrighteousnes: who  
so hideth his transgressi-  
ons shall neuer prosper;  
but hee that confesseth  
and forsaketh them, shall  
bee sure of mercy. The  
Thiefe before the Iudge  
approach,

approach, doth conuay  
out of his owne custo-  
dy, euen euery trifling  
thing, the possession  
whereof he cannot iusti-  
fie to be lawfull, I will  
imitate him in this, and  
before such time as death  
shall come to apprehend  
me, I wil clear my hart of  
whatsoever may be any  
way suspected; Whilst I  
liue, and am in health, I  
will disclose my faultes  
and imperfections to the  
Lord; I will giue him an  
inuentarie of my workes  
and weaknesse, that by  
so doing, my thoughtes  
may be established. If I

Ecd. 17, 27

Prou. 16, 3.

Ecccl. 13, 21

perceiue at any time that  
my conscience hath sur-  
feited vpon the seeming  
sweetes and pleasures of  
this World, I wil accor-  
ding to the Wise-mans  
counsell, arise, goe out,  
and vomit; that then I  
may take my rest, & keep  
my Soule from sicknesse  
and distemperature. The  
guilt of Sinne is an Im-  
postume in the minde;  
If I feele it in my bosom,  
I will apply that to it,  
which may draw the cor-  
ruption to the outward  
partes; If it breake with-  
in, it endaungereth the  
life, but if the rupture of  
it



it chance without, there may be hope of recottery. I will vnrwrap the Vicers of my soule, and expose them to the viewe of Christ, that hee may heale them. Vnlesse I do acquaint him with my burthen, how can I hope to bee refreshed by him?

**XLVII.**

**T**HE hart of the foolish is a broken Vessell; Charity will none of it; It is not a Potshard that will serue her turne. *Thou shalt loue the Lorde thy God (saith she) with al*

Ecdl. 23, 14.

Luke 10, 27

thy Soule, and withall thy  
Thought, and withall thy  
Might. Such as vnder-  
hand haue sworn allegi-  
ance to Hypocrisie, and  
are in minde the seruants  
of Imposture, cannot  
endure to heare of this.

Hof. 10. 2.

They will deuide them-  
selues into seuerall por-  
tions, & what the world  
doth leaue, they will be-  
queath to God, makes no  
scruple if neede require,  
to holde a Candle for  
their owne aduantage,  
both to *Michaell* and the  
Serpent. They are like  
that Lunatik in the Gos-  
pell; one while they fall  
into

Mat. 17. 15.

into the Fire, another while they slip into the Water: And hence it is, that they be neither hot nor colde; by reason whereof the Lord so vtterly distasteth the, that he will spue them out of his mouth, and suffer the to slide continually from bad to worse, till in the end, as men not sensible of their estate, they dye impenitent, and not so much as toucht with any detestation or dislike of their fore-past enormities. They stand in a degree of warmth, which doth embolden Sathan

Reuel. 3, 16

to assaile them; he neuer  
feareth to bee mingling  
with them in this med-  
ling state: but were they  
thoroughly heated with  
the flames of a sincere  
and vndisguised zeale, as  
they ought to bee, hee  
would not dare once to  
come neere them. He re-  
sembleth the Fly, which  
never setleth it selfe vp-  
on the seething pot, but  
is alwaies exceeding bu-  
sie, where there is an in-  
differency of heate. Hee  
that contentes himselfe  
with the Water of *Iordan*,  
and doth not seeke to be  
baptized of Christ with  
fire

Luk, 3, 16.

fire and the Holy-ghost,  
is made the only But and  
scope of his attempts. It  
is not therefore a super-  
ficiall ayering that shall  
satisfy my cold desires; I  
will so heate them in the  
well-kindeled flames of  
true Denotion, that like  
a searing-Iron, hee shall  
no sooner stretch out his  
hand to touch mee, but  
I will brand him for his  
bolde presumption, and  
for euer after make  
him so fearefull of mee,  
that when hee seeth me,  
though at neuer so great  
a distance, he shall come  
creeping towards mee  
like

Make 5, 7.

like a Spaniell with his  
belley on the ground, he  
shall cry out to me with  
an extended voice, and  
say; *What haue I to do with  
thee, thou Seruant of the  
most high GOD? I charge  
thee by thy Lorde and may-  
ster, that thou torment mee  
not.*

### XLVIII.

**T**He Crosse of Christ  
is that Rod of *Moses*,  
by which the Deuil, that  
spirituall *Pharaoh* is  
strooke with such diuer-  
sity of plagues, that at  
the

the last he is enforced to  
drive from him, those  
which ere while he wold  
haue drawne vnto him.  
It is a glorious and im-  
mortall monument, ere-  
cted as a Trophy by the  
hand of Victory, to the  
dishonour and confusi-  
on of that oppressor and  
insulting Tyrant. Hee  
standes aloofe, and stares  
vpon it with an enuious  
eye, but is affraid to draw  
neere vnto it, least hee  
and his temptations  
might chance to bee de-  
uoured by it, as were by  
that the Serpents of the  
Enchanters. It is that  
blessed

2. Cor. 12.  
10.

Acts 5, 41.

bleſſed Tree, with the  
boughs whereof the wa-  
ters of *Marah* were  
made ſweete: It altereth  
the bitterneſſe of Tribu-  
lations, and makes the  
Cup of the Lord, which  
of it ſelfe is exceeding  
ſharpe, delightful to the  
taſt: *I take pleaſure* (ſayth  
Saint Paule) *in all reproa-  
ches and perſecutions for  
his ſake*; & the Apoſtles,  
after they had been bea-  
ten by the appointment  
of the Counſell at *Hieru-  
ſalem*, departed thence  
with cheerefully counte-  
nances, reioycing that  
they were reputed wor-  
thy



thy to suffer rebuke for  
his Name. It is that  
princely Scepter of *Aha-  
shuerosh*, which beeing  
stretched out, dooth li-  
cense our approach vnto  
the Throne of his Cele-  
stial Grace. It is that key  
of the Kingly Prophet,  
which hath opened vnto  
vs the greatest misteries,  
and the profoundest se-  
crets that were euer  
heard of. It is that ladder  
of the Patriark, by which  
our passage into heauen  
is easier now, then euer  
it was before. In a word,  
it is that golden Candle-  
sticke, in which the life  
and

John 1, 4.

and light of men was set,  
 whose brightnesse was  
 so great, that the *Centu-*  
*riou* by meanes thereof,  
 euen through the *Ægyp-*  
*tion* darknesse of those  
 times, was able to disco-  
 uer his Diuinitie, when  
 opprest with feare, hee  
 cryed out and said; *True-*  
*ly this was the Sonne of the*  
*liuing God.* I wil not ther-  
 fore reioice in any thing,  
 but in the Crosse of our  
 Lorde Iesus Christ, by  
 which the World is cru-  
 cified vnto me, & I vnto  
 the world. Night & day  
 will I make it the subiect  
 of my Meditation, and  
 so

Mat. 27. 52

Gal. 6. 14.

so I may attaine to the knowledge of this, I will not esteeme of any other wisdom whatsoeuer. What doctrine is it, which is not heere comprized? His passion is the Epilogue of all. There is not any thing, either in Heauen or in Earth, but as the Apostle saith, is recapitulated to the full in Christ. Mount *Calvary* shall therefore bee my Schoole, and the Booke which I will reade, shall bee the lanced side, and bloody bosome of my blessed Sauour. I will thinke ypon his wounds,

1. Cor. 2. 2

Ephe. 1, 10.

I will consider his skars;  
 & the prints of the nails,  
 shall bee as breathing-  
 stops to helpe my Con-  
 templation.

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XLIX.

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Pro. 16. 23.

Psal. 45. 13.

**A**S Siluer drosse ouer-  
 laid vpo a Potshard,  
 so are burning lips, and  
 an euill heart. Hee that  
 dwelleth in the Heauen  
 doth abhorre it, and will  
 for euer haue it in derisi-  
 on. It is not complement  
 that pleaseth him. The  
 Kings Daughter was al  
 glorious within, or little  
 world

would the Lorde haue esteemed her sumptuous cloathing of Broidered Gold. If the in-side of the Vessel be not cleane, let the out-side bee as glorious as it will, our GOD will none of it. The Figge-Tree was delightfull to the Eye, but yet it could not escape the curse. He wold haue nothing seem that which it is not. *Eyther make the Tree good, and his fruite good (saith he) or the Tree euill, and his fruite euill;* worship either God or Belial, and halt no longer betweene two opinions.

Mat. 12. 33.

For

Luke 6.6.

For one to haue the  
*Voyce of Iacob*, and the  
*handes of Esau*, is a degree  
of Hypocrisie beyonde  
his knowledge, apprehension,  
and conceite: The thought of it dooth  
cleane amaze him; *How*  
*can you ô ye viperous brood,*  
*when your selues are in-*  
*wardly nothing else but*  
*filth and puerifaction, utter*  
*thinges that are of a differ-*  
*ring constitution? For out*  
*of the abundance of the*  
*heart, the mouth speaketh.*  
So that in vain it is to cal  
him, *Maister, Maister*, vn-  
lesse withall we doe the  
thinges which hee pro-  
poundeth.

poundeth. Our righte-  
ousnesse must exceede  
that of the Scribes and  
Pharises, or we shall ne-  
uer enter into the King-  
dome of Heauen. I will  
not therefore be like the  
blinde and lame, that sit  
begging at the entrance  
of a Citty, and shew the  
way to them that passe  
along, but set no foote in  
it themselves; I will ac-  
company them my selfe  
vnto the place; and al-  
waies as neere as I can,  
countenaunce a godly  
precept with a good pre-  
cedent. The word of the  
Lord is called a Sword;

Math. 5, 10.

Take

Eph. 6, 16.

Cor. 2, 14.

Esa. 20, 1.

Mal. 1, 1.

Take the Sword of the Spirit, which is the word of God; It cannot bee employed but by the hand: And hence it is, that in sundry places of the Scriptures we read in the originall, that it was in the handes of his Prophets; as namely, in the hand of *Isaiah*, in the hand of *Haggai*, in the hand of *Malachi*, &c. to signify vnto vs, that the instructions which wee giue our brethren, should not consist so much in wordes, as in workes and good examples. He that can doe that, which hee  
saith,



saith, hee alone is that  
*Salt of the Earth*, which  
shall neuer loose his fa-  
uour; hee alone is that  
*Citty on a Hill*, which can-  
not be hid; in a word, he  
alone is that *Candle in the  
Candlesticke*, which gi-  
ueth light to all that are  
about it, and shineth out  
so clearely and so bright-  
ly, that they which see it  
cannot but glorifye the  
Lord which is in heauen.  
I will continually there-  
fore so speake, and so do,  
as one that looketh to  
be iudged by the Law of  
Liberty. Christ Iesus  
hath left me an example,  
that

Math. 5, 13.

James 2. 12

Ioh. 13 15.

Exo. 25, 40.

that I should do, euen as  
 hee that hath done, and  
 surely I will strīue to fol-  
 lowe it in all thinges, as  
*Moses* did that patterne,  
 which was shewed him  
 in the Mount.

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L.

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**T**He World abounds  
 with men of corrup-  
 ted and depraued minds;  
 It is the harbour of head-  
 strong Rebelles, which  
 haue sworne the downe-  
 fall and destruction of  
 true *Piety*; and much a-  
 do

do she hath to finde one  
 angle out in al this spaci-  
 ous Round, in which she  
 may rest secure from  
 their assassinous & mur-  
 thering handes. A vertu-  
 ous deede cannot escape  
 the forked tongue of ve-  
 nemous *Detraction*, not  
 a good intention finde  
 passage for it selfe, but  
 with exceeding opposi-  
 tion. *Moses & Aaron* shal  
 no sooner goe about to  
 discharge their dutyes,  
 but *Iannes and Iambres*  
 will bee ready to resist  
 them: the *Baalites* will  
 continually be busy with  
*Eljah*: and plain *Atticheas*  
 L shal

2.Tim.3, 8

1.King. 21  
11.

Nche. 2. 19

shall no sooner stirre abroad, but *Zidkijah* will bee butting at him with his Iron hornes. Where Christ is, there are the Pharises; where *Simon Peter* is, there likewise is *Simon Magus*; and where *Saint Paule* is, there are the false Apostles; that what the right hand of the Lord doth raise, the left hand of the Deuill may destroy. Whilst our abiding place is here, we shall alwaies meete with many rubs and lets to interrupt the smoothnesse of our course in iust proceedings: but this shall  
not

not abate my resolution:  
 I will striue to franchise  
 and surmount al difficul-  
 ties: Nor Sinne, nor Sa-  
 than shall so strongly  
 barricado vp my passage,  
 but by the assistance of  
 the holy Spirite I will  
 make thorough them to  
 my aymes. Hee that  
 wrought in mee the *Wil*,  
 shall likewise worke in  
 me the *Deede*; and as he  
 gaue me the grace to be-  
 gin, so shall he grant me  
 the power to goe on. I  
 am freedde from the yoke  
 of bondage, and now,  
 nor death, nor life, nor  
 Angels, nor principali-  
 L 2 ties,

Phil. 2, 13.

Rom. 8. 38.

ties, nor powers; nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate mee from the loue of God, which is in Christ Iesus our Lord.

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LI.

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Prou. 9, 3.

**W**isdom is a prin-  
cesse of extraordi-  
nary State and Dignitie,  
many honourable Vir-  
gins doe continually at-  
tend her. She hath hewn  
out her house of seauen  
pillers, and hath sent out  
her

her Maides to call men  
to the wals and Towers  
of her Citty ; but there  
are some that wil not in-  
dure to haue their pas-  
sage made by them: they  
are they say, inspired frō  
aboue, and as *Elijah* was  
fed by Crowes, so are  
they by Angels, not with  
meate nor breade, but  
with a hidden kind of ce-  
lestiall *manna*. They scorn  
those grosser introducti-  
ons of school *Philosophy*,  
and thinke they cannot  
admire Gods power and  
authority as they ought,  
if in things Deuine they  
should attribute any force

1 Cor. 2, 14

to human reason. Their vsuall discourses are, *The natural man, not the things that are of God, for they are foolishnesse to him: he cannot comprehend them, because they are spiritually discerned; and That the*

1 Cor. 3, 19

*Lord hath threatned to destroy the Wisedome of the wise, and to cast away the understanding of the prudent.* Againe, the word

1. Cor. 2, 4.

and preaching of *S. Paul* say they, stood not in the enticing speech of man, but in plaine euidence of the Spirit, and of power. What should we therefore do but vtterly abandon



don those needlesse Arts  
and Sciences, which are  
(as the Apostle saith) the  
rudiments of the world,  
and not after Christ? As  
if the way to bee ripe in  
faith, were to be rawe in  
wit and iudgement, as if  
reason were an enemye  
to Religion, Childish  
simplicity, the Mother  
of diuine sufficiency. The  
name of the *Light of Na-*  
*ture*, is growne hatefull  
to them, the *Star of Lear-*  
*ning* is no better thoght  
of, then if it were a dis-  
astrous and vn lucky Co-  
met; or as if God had so  
accursed it, that it should

Colos. 2, 8

Reuel. 8, 10

neuer shine out in things concerning our dutye any way toward him, but bee esteemed as the Star of *Rempban*, or as that in the *Reuelation* called *Worme-wood*, which being fallen from Heauen, maketh Rivers and fountaines of Waters, into which it falleth so bitter that men in tasting them do dye therof. The word of GOD (say they) is a two edged Sword, as for the Weapon of naturall Reason, it is as the Armour of *Saul*, rather cumbersome about the Souldier of Christ, then needfull,

needful, whereas indeed it  
is, as that which flew Go-  
lubb, if they bee as David  
was, that vigne. Poyson  
may come out a Rose,  
and out of Hemlocke  
Honie may bee drawne;  
but then a Spyder must  
not sucke the one, nor a  
Bee the other. I will not  
therefore be affrayde to  
militate the *Nobrewes*,  
who at their going out  
from amongst the *Egyp-  
tians*, took from them all  
the Gold and Siluer that  
they could, & afterwards  
made a Tabernacle of it  
to God in the desert; nor  
*salomon*, who refused not  
-o-10d-w L 5 to

to accept both Woode  
and Workemen, Cedar,  
and Firre from the hands  
of *Hiram* king of *Tyre*, for  
the erecting of a house  
vnto the Name of the  
Lorde his God. There is  
in the world no kinde of  
knowledge, whereby a-  
ny part of truth is seene,  
but wee iustly account it  
precious; and that prin-  
cipall trueth in compari-  
son whereof all other  
knowledge is vile, may  
receiue from it som kind  
of light. So that whe-  
ther it be that Mathema-  
ticall Wisedome of the  
*Egyptians* and *Caldeans*,  
or where-

wherewith *Moses & Daniel* were so richly furnished: or that Naturall, Morall, and Ciuill wisdom of the Græcians, which the Apostle Saint *Paul* did bring from *Tarsus*: or that Iudaicall, which he learned sitting at the feet of *Gamaliell*, I will by no means detract from the dignity therof, least by so doing, I shuld iniure euen God himself who beeing that light, which none can aproach, hath sent out these lights whereof we are capable, euen as many sparckles resembling the bright  
fountaine

Fountaine from which they rise. That the lawfull vse and application of prophane authoritie, can bee no preiudice to sacred Writ; howsoever therefore I drinke of the Waters of life with Christ, yet will I not let as occasion serueeth, to drawe at the Well with the *Samaritan*.

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LII.

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**T**He Pride of a man  
shal bring him low,  
but the humble in  
Spirit shall enioy glorie.  
He

He that delighteth himselfe in the contemplation of his own greatnes, and when hee vieweth the statelinesse of his high-built Palaces, doth vaunt out of a swelling Spirit with Nebuchadnezar; *Is not this great Babel that I haue built for the house of the Kingdome, by the might of my power, and for the glory of my maiesty?* A voyce from Heauen shall tell him presently, that he shall bee vtterlie deprived of the societie and commerce of men, and bee enforced to take vp his dwelling with the Beasts

Dan, 4, 27

Esay 14.13.

Beasts of the fielde. Hee  
 that shal say in his heart,  
*I will ascend vp into Hea-  
 nen, and exalt my Throne  
 aboue beside the starres. I  
 will sit vppon the mount of  
 the congregatiō in the sides  
 of the North; I will climbe  
 aboue the height of the  
 cloudes, and I will bee lyke  
 the most High; He shal be  
 thrown with Lucifer the  
 sonne of the Morning,  
 downe into the lowest  
 pit. And to him that pre-  
 sumeth on the multitude  
 of his merits, it shal bee  
 sayd, Thou sayest I am rich,  
 and increased with goodes,  
 and haue neede of nothing:*

and

Reuel. 3, 17



and knowest not that thou  
art wretched, and miserable,  
ble, and poore, and blinde,  
and naked. The Publican  
did neuer boaste of his  
vprightnesse, nor did he  
brag of his rything Mint  
and Cumin, yet hee was  
iustified, when the *Phari-*  
*se*, notwithstanding his  
former purity, was clean  
reiected. Hee that is  
proude, is like a *Glow-*  
*worme*, hee carryeth an  
outward shew of pomp  
and glory in the darknes  
of this worlde, but in the  
day of iudgement, when  
Christ the Sun of Iustice  
shall appeare, hee shall  
loose

Gen. 11, 3

loose his luster, and hys  
 light shall seeme as if it  
 were extinct. The eye of  
*Ignorance* may highly va-  
 lue him, but the touch  
 will shewe him to bee  
 counterfeit and base. Let  
 who so listeth therefore  
 go settle his ambition in  
 the Plaines of *Sennar*;  
 let him depart with wic-  
 ked and voluptuous  
 Worldlings from the  
 East; and seeke to pur-  
 chase a name vnto him-  
 selfe else where; there is  
 a Star, which calleth me  
 thitherward, and I will  
 follow it, till I come vn-  
 to the Manger, where  
 stood the

the meannesse of my Sa-  
uiours byrth shall make  
me cal to mind the base-  
nesse of mine owue. I  
will obserue the lowly-  
nesse of that blessed  
Lambe, and with the  
thought of his humility  
giue life to mine. There  
is nothing in mee that is  
ought, which I haue not  
receiued. When I shall  
therefore offer vppe my  
heart vnto the Lorde, I  
will bury all presumpti-  
on in the apprehension  
of humane weaknes, and  
high conceits shall lan-  
guish in the considerati-  
on of my owne vnwor-  
thinnesse.

Leuit. 1. 16

thinnesse. It is a Turtle,  
the Feathers of it must  
be plucked off, and the  
maw thereof pulled out,  
and cast vppon the East  
side of the Aultar, in the  
place of the ashes, or god  
will not accept it for a  
Sacrifice.

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### LIII.

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**S**Inne is a great bur-  
then, the weight  
thereof did cracke in  
sunder the very heauens,  
and through the bowels  
of the earth did force a  
passage to the lowest hel  
It

It broke the backe of all  
the creatures, and made  
as I may say, *Nature* her  
selfe to halt. There was  
no part in all this vniuer-  
fall *Frame*, but was tho-  
roughly bruised, if not  
broken. All things were  
vtterly disioynted vwith  
thesal. The *Sphears* were  
put beside their purer in-  
fluence, & the Elements  
so confounded with the  
violence of the shooke,  
that contrary to their na-  
turall and inbred motion  
the Fire came down and  
burnt *Pentapolis*; the wa-  
ter rose vp, and drowned  
the Worlde. There was

Gen. 7, 17

Job

not

Hab. 3. 6:

Gen. 3. 8

Num. 16. 33

PL. 7. 39

Not any thing could bee found so stiffe or strong, which did not yeild. The euerlasting Mountaynes were shauered; and the auncient hilles did bow. Yea, God himselfe, who sate til then vnmoueable vppon the square base of his Mercy, and tooke no care but how to pleasure vs, did then arise out of his seat, & with the foot of Justice measured the walkes of Paradise. The Earth did sink vnder the sinne of *Dathan & Abiron* as too weake a prop for such an vnsupportable load: And so indeede it doth

doth euen vnder vs. For  
what are our Graues &  
Sepulchres, but so many  
proofes and witnessess of  
the heauinesse thereof:  
but for which, the verie  
waters would haue been  
able to haue sustained vs  
as they did Christ our  
Saviour. But this alas!  
is nowe; In the day of  
Iudgment it shal be utter-  
ly broken, it shall bee cleane  
dissolued; it shal reel too &  
fro like a drunken man, and  
shall be remoued like a tent,  
the iniquitie thereof shall  
be beavy vpon it, so that it  
shall fall, and rise no more.  
To him therefore that  
came

sa. 24. 20.

Mat. II. 5.

came into the World to help the Lame, will I become while the time doth serue, an humble supplyant, and beseech him earnestly, that hee would vouchsafe to cure my Cripple spirit, and withall, ease it of that grievous fardle vnder which it groaneth, that so I may be able to walke vp-right in the path of Gods commaundements. The way to Heauen is exceeding steep, I must be free from all encumbrance, or I can make no expedition.

World-



## LIII.

**W**Orldly pleasure is the bane of heavenly contemplatiō; and a minde distracted with many thinges, cannot mind as it ought that one thing which is necessary. The blessed virgin during the time of her painefull flight, did neuer want the company of her beloued Son; hee was continually with her, whilst shee liued as an exile in the Land of *Egypt*, but when she went vp to *Hierusalem* to the feast, shee lost him presently. As long  
as

Luke 2. 42.

as the *Theſbite* remained  
in the ſolitary Wilder-  
neſſe, he was deliciously  
fed by the Lordes owne  
hand, but when he made  
his repaire to populous  
and frequented places,  
his wantes grewe ſuch,  
that a poore Widdowe  
was faine to releene him  
with a peece of bread.

Pſal. 76. 2.

Our God is the GOD of  
peace, he wil not abide in  
a tumultuous breast. His  
Tabernacle is in *Shalem*,  
and his dwelling in *Zion*.  
Hee would not ſet foote  
vpon the earth, til all the  
Nations of the ſame had  
linked themſelves toge-  
ther

ther in loue and amitie,  
& that a friendly compo-  
sition was made the peri-  
od of all hostile differēce.  
His Image can no more  
bee seene in an vnsetled  
hart, then the shaddowe  
of a man in troubled wa-  
ter. We must calme the  
blustig motions and di-  
stemperatures of our af-  
fections, or wee shall ne-  
uer enioy the sweetnesse  
of ghostly consolation.  
The Children of *Israell*  
did receiue no *Manna*, till  
they had past the raging  
Sea, and were come into  
the quiet desert. The A-  
postles were sitting in a  
M Cham-

Actes 2. 2

1 King. 19,  
12.

Chamber priuately, whe  
they receiued the Com-  
forter; and *Elijah* stood  
alone in the entring of a  
Cauē, when the Lorde  
not in a tempestuous  
whirlewind, nor in a vio-  
lent Earthquake, nor in a  
storme of fire, but in a  
soft and gentle sound ap-  
peared vnto him, who  
thereuppon couered his  
face immediatly with his  
Cloake, that nothing  
might withdraw his sight  
from the full beholding  
of such inestimable glo-  
ry. I will retire my selfe  
wholy therfore from the  
world; I wil Cloyster vp  
my

my senses from the delights and vanities thereof; they shall no longer frequent the meeting places of profaner mindes; My hart shall bee a Cell, wherein my Thoughtes being thoroughly weaned from the desire of all transitory pleasures, shal sing continually with a sincere and mortified affection, *Halleluiah, Halleluiah* to the King of Kinges, *Zacharias* could not possibly see Christ Iesus in the crowd, but when he had him in his House alone, his eyes were satisfied with the view of that celestiall

Luke 19.3

lestiall obieſt. The short-  
liued recreation that Ini-  
quity brings with it, ſhal  
not lodge within the cir-  
cuit of my boſome, I  
knowe that the laughter  
of a mad man, is a grieſe  
to his friendes; and the  
mirth of a Sinner dooth  
make an Angell mourn;  
I will from hence-foorth  
therefore furniſh my ſelfe  
with a religious & godly  
ſorrow, and being ſo pro-  
vided, I will run and ſeek  
for my bleſſed Sauour.  
His Mother founde him  
not till ſhee had greeued  
exceedingly; nor *Marie*  
*Magdalene*, till ſhee had  
wept

wept excessively; they both lamented & mourned bitterly, as for the losse of an onely Sonne, or they could neuer else haue heard of him. I will not hope for better hap, but encourage my selfe by their example.

John 20.11

'ere. 6. 26.

LV.

**T**He blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly. For it is indeed the after-wisdome, and *Epimethean* had I wist of mortall men, neuer to looke vp vnto Heauen for help, but in the midst

Pro. 20, 30.

M 3

of

Hof. 6.1.

of their affliction. And then, *Come say they, let vs returne to the Lord, for he hath spoyled vs, and hee wil heale vs; he hath wounded vs, and he will bind vs vp.* In their prosperitie they growe forgetfull of him that made them, and neuer thinke vppon the Crosse of Christ, til they be crost themselues. Till *Paule* was strooke with blidnesse, he neuer asked *Iesus of Nazareth* what was to be done; nor did the *Prodigall* acknowledge his fault, til hunger forced him to returne.

2 Cron. 33.  
12.

*Manasseh* remembered not

to



to pray vnto the Lord, til  
 he was in tribulation, &  
 then he humbled himself  
 greatly before the GOD  
 of his fathers. The carnal  
 man will quickly ryot in  
 his groth; if he bee not,  
 either by infirmities, re-  
 proaches, necessities, per-  
 secutiōs, or anguish sup-  
 pressed and kept downe.  
*When I am weak* (saith the  
 Apostle) *then am I strong.*  
 And hereupon the king-  
 ly Prophet desiring the  
 conuersion of sinful men,  
*Fill their faces, O Lorde,*  
*(saith he) with shame, that*  
*they may seeke thy Name,*  
 and in another place. *Let*

2. Cor. 12,  
10.

Psal. 83. 16.

thy chasticementes and thy  
corrections bee multiplied  
vppon them, and they will  
hasten to thee out of hand.

They may be likened to a  
seruant that obeyeth not  
his Maister, but when  
his Sword is drawne; or  
vnto Swine, that till the  
comming of the storme,  
will not leaue their wal-  
lowing in the mire. Nay  
some of them there are,  
so desperately enamou-  
red with that painted Je-  
zabell (Iniquity) that no  
indifferent meanes can  
weane them from her al-  
lurements: they must of  
necessity be deliuered vn-

1. Cor. 5, 5.

to

to Sathan, for the destruction of the flesh, or their Spirit will bee hardly saved in the day of the lord; And such were *Hymenæus* and *Alexander*, whome *Paul* surrendered vp vnto him, that they might learne not to blaspheme.

1 Tim. 1. 20

A thing exceeding strange, and like to *Sampsons* Riddle; That out of the deuourer shold come meat, and sweet messe out of the strong; yet so it is. *Vice* sheweth it self vnder his Roofe, euen in the height of her bestiality; the nakednesse thereof is quite discovered: no part

Iudg. 14. 14

of his deformity but here  
is stalled out to the full  
showe, and thrice thrice,  
wretched is that man,  
whome this cannot dis-  
tast. With al submission  
therefore, both of heart  
and minde, will I drinke  
the Cup which my hea-  
uenly Father shal put in-  
to my hand ; the bitter-  
nesse thereof shal not af-  
fright mee ; 'tis for the  
strengthening and reco-  
uering of my crazy soul,  
and I will not grudge to  
take it. I will repaire vn-  
to the Lorde for helpe  
while my hurt is green,  
if once it putrify, there is  
no

no vse of *Linitives*; it cannot possibly be cured but by *Cautere* or *Incision*. I will obey the summons of his glorious ministers, and not stay til I be called by him: His voice is terrible as thunder; it breaketh the *Cædars*, and maketh *Lebanon* and *Shirion* leape like the younger *Vnicornes*; it diuideth the flames of Fire, and maketh the *Wilderneffe* of *Kadesh* to tremble: at the found thereof, the *Hindes* doe Calue, and the *Forrests* are discovered. Let *Moses* therefore talk with me,

Psal. 29. 6.

Exo. 20. 19.

me, and I will heare him;  
but let not God talk with  
me, least I dye.

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LVI.

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**S**Loath is an enemy to  
Christian Vertues, &  
he that serueth vnder the  
Lord of hostes; must la-  
bour to auoide it. His  
Souldiers must be still in  
action, and vppon their  
march. To make a stande  
in the way of righteous-  
nesse, is as distastfull to  
the King of heauen, as to  
retyre. The man of God  
that came vp from *Iudah*,  
to prophesie to *Ieroboams*  
the destruction of the al-  
tar,

King 13.24

tar, though seduced by the Spirit of *Vntruth*, did pay the same forfeiture for his lingering, which the Wife of *Lot* did for her looking backe. And it is auouched by the Oracle of heaven, That he which is sloathfull in his worke, is euen the Brother of him that is a great waster. I will awaken therefore my sluggish thoughtes, and with the preceptes of my blessed Sauour, will I quicken their dull motion. Standing waters doe quicklie putrifie, and without exercise, the healthiest constitution

Prou. 18,9.

Psal. 119. 32

1. Sam. 6. 12

stitution waxeth faint & feeble. The Canker doth consume the Brasse, and rust the Iron, if they bee not vsed; yea, the lustre of the purest Golde abateth by beeing long imprisoned in the Coffers of the Couctous. The Lorde therefore shall enlarge my heart, and I will run the way of his Commandementes. In vaine hath hee receiued the grace of God, that doth not shoue some signe of his proficiency. I wil imitate those Kine, that carried the Arke from *Ekrō*; who lowed as they went, and



& alwaies kept one path,  
not turning till they cam  
vnto *Bethshemesb*, eyther  
to the right hand or the  
left; I haue already char-  
ged my shoulders with  
the yoake of my Redeem-  
mer, and am entred into  
the straight and ready  
way; no worldly confi-  
deration or respect shall  
make me slacke my pace;  
I will onwards still, and  
not cease to sigh vnder  
the burthen of it for my  
finnes, till I come vnto  
the glorious habitation  
of my blessed Saviour  
Christ Iesus, the Son of  
euerlasting righteousnes.

God

## LVII.

**G**OD is the Well-spring  
of true knowledge &  
eternall wisdom, from  
whence those Fountaines of  
liuing Waters flowe, which  
who so tasteth of, shall neuer  
thirst. It is hee that searcheth  
the heart and reines; it is he,  
that declareth vnto man  
what is his thought. Hee  
knoweth all things intuitiue-  
ly, and nothing can bee hid  
from his discerning Eye. But  
yet such is the loue hee bea-  
reth vs, that willingly & wit-  
tingly hee suffereth himselte  
to bee deceiued by vs, Hee  
proffereth vs the Kingdome  
of

of Heauen at a low rate, as if he knew not iustly the worth therof. The Apostles bought it of him for a leaking Fish-Boate, and some few broken Nets to boote: *Zachens* had it for halfe his goodes: the Widdow for her mite: and some (O happinesse beyond all hap!) for a Cup of colde Water onely: Nay the good will alone, and sincere affection of many towards it, hath beene accepted, and thought sufficient for the purchase. Whatsoever we haue of him is vndervalued; but he hath nothing from vs, which is not ouer-bought. Our earthly bodies cost him the shedding of his most precious blood; our cankered soules the laying downe of his

Mat. 19. 29.

his immaculate and spotlesse life; and what alas! is there in vs (poore sinfull wretches that we are) which may deserue such an inestimable price. Hee giueth vs a hundredth folde more then hee taketh, and suffereth himselfe to bee beguild euen with vnequall shares. For many times wee giue our youth to Sathan, and our age to him, who notwithstanding hee should haue both doth take it quietly, and like a gentle Creditor is content with any thing from a bad Debter. But this conniueance, & kinde forbearance of his, shall not embolden me in any carelesse course. All that I haue will I giue vnto him, yet thinke that al too little for so great

great and glorious an inheritance. Whatsoever I pay, nothing can equall it in estimation. The whole world, in comparison hereof, is not to be valued, no not at the lost groate. I will consider how dearly my redeemer bought me, and endeauor to render vp my selfe in that regard, into his hands, as pure and perfect both in mind and body as I can: I wil consecrate my selfe vnto the Lorde in the strength and vigour of my yeares, and in my flourishing and able daies will I deuote my selfe to the seruice, and inuocation of his most holy name. Hee that diuideth ill, though he offer well, cannot but offend.

Luke 15, 8.

The

## LVIII

**T**He waies of the Lorde  
are in the Whirle-wind  
and the storme; the cloudes  
are the dust of his feete. *Ba-  
shan* and *Carmel* wast at his  
rebuke, and the floure of *Le-  
banon* doth wither. The  
Mountaines retire from be-  
fore him, & the hils do melt.  
His Maiestie is great, his po-  
wer wonderfull; yet many  
wayes there are, and many  
meanes to vanquish & sub-  
due him. At the sight of our  
dejection. *His heart is tur-  
ned within him, and his repen-  
tings*

Hof. 11, 8.

things are rouled together. He must of force reuerſe his iudgements, and ſtay to execute the fierceneſſe of his intended wrath. But when with a zealous and ſeruent ſpirit we doe encounter him in prayer, then doe we bind him (as it were) hand and foote, that hee cannot ſtirre.

*Let mee alone* (ſaide hee to *Moses*) *and giue my fury leaue to wax hot againſt this people.*

Exo. 32, 10.

But the Prophet continued his charitable interceſſion, and would not ſuffer him to goe, till he had changed his minde. Hee had determined the death of *Hezekiah*, & by the mouth of *Iſaiah* willed him to put his houſe in order, for hee ſhould not liue, but the King hauing notice of

Esay 38, 1.

Mat. 15, 32.

Gen. 32, 28

of this firme arrest, turned his face vnto the wall, & by the vertue of his prayers and teares preuaild so farre, that in the end, *Vixit & vicit*, he both liued and ouercame. By this the woman of *Canaan* did surmount that settled hardnesse, whereof our Sauiour did make shewe vnto her. In a worde, this is that wrestling of the *Patriarch*, in which hee behaued himselfe so valiantly, that he bore away the glorious title, and renowned name of *Israell*, in token of his victorious & triumphall Conquest. But this doth maister but his person onely. The Saints and Martyrs by their paines and sufferances, doe breake into his territories, & make their station



station euen within his Con-  
fines. Himselfe beholdeth it,  
and cryeth out, *The King-  
dome of heauen suffereth vio-  
lence; and the violent take it  
away by force.* I will humble  
my selfe therefore before the  
Lord my God, and vnto him  
will I ingenuously confesse,  
how sinne and Sathan haue  
vtterly spoyled me of all spi-  
rituall graces and endow-  
mentes, and that my consci-  
ence onely hath escapt their  
fury, to bring me tydings of  
the losse. With my misery  
will I excite his mercy, and a-  
wake his compassion with  
the vehemency of my owne  
passions. I will fasten on him  
by deuout and earnest sup-  
plications, and not let him  
goe, except hee blesse mee.

With

Mat. 11, 12.

With patience will I arme my  
 selfe against all hardnesse &  
 slight, both Death and Dan-  
 ger, to make my passage to  
 the top of *Sion*, and through  
 the streetes of his impe-  
 riall City, the New  
*Hierusalem.*

**FINIS.**

[illegible]